The Churchman.

THE REV. HENRY N. HUDSON, M.A., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOLUME XXIII, NO. 47.—WHOLE NUMBER 1192.

JOHN HECKER, PROPRIETOR. NEW YORK, SATURDAY, JANUARY 21, 1854. { AT No. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this city and Brooklyn follows:

In TRINITY CHURCH.......................at 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH.................... 7 " 5 "
CHURCH OF THE NATIVITY................ 9 A. M.
CHURCH OF THE ANNUNCIATION............. 9 "
[Sunday services, 10½ A. M. and 3 P. M.
CHURCH OF THE HOLY COMMUNION........... 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
On Saints' Days second service (with offertory for the poor) at 11 A. M.]
ANGLO-AMERICAN FREE CHURCH OF ST. GEORGE THE MARTYR, at 8½ A. M.
CHURCH OF THE TRANSFIGURATION.......... ½ to 9 A. M. and 6 P. M.
CHURCH OF THE HOLY APOSTLES............. 9 "
CHURCH OF THE HOLY INNOCENTS............. 9 "
On Saints' days and other Festivals, second service 11 "
ST. LUKE'S CHURCH, Brooklyn............... 8½ "
[On Festivals and Fasts, a *second* service at 5 "
GRACE CHURCH BROOKLYN HEIGHTS.......... 9 A. M.
ST. MARY'S CHURCH, Brooklyn,............ at 4 P. M.
and on Fridays and Holy Days at 8½ A. M.
Friday evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time

CALENDAR FOR JANUARY.

22. Third Sunday after the Epiphany.
25. The Conversion of St. PAUL.
29. Fourth Sunday after the Epiphany.

FEBRUARY.

2. The Presentation of CHRIST in the Temple, commonly called the Purification of St. MARY the Virgin.
5. Fifth Sunday after the Epiphany.
12. Septuagesima Sunday: Third Sunday before Lent.
19. Sexagesima Sunday: Second Sunday before Lent.
24. St. MATTHIAS the Apostle.
26. Quinquagesima Sunday: Next Sunday before Lent.

NOW.

Arise! for the day is passing,
While you lie dreaming on;
Your brothers are cased in armor,
And forth to the fight are gone;
Your place in the ranks awaits you;
Each man has a part to play;
The past and the future are nothing
In the face of the stern to-day.

Arise from your dreams of the future—
Of gaining a hard fought field;
Of storming the airy fortress;
Of bidding the giant yield;
Your future has deeds of glory,
Of honor (GOD grant it may!).
But your arm will never be stronger,
Or needed as now—to-day.

Arise! If the past detain you,
Her sunshine and storms forget;
No chains so unworthy to hold you
As those of a vain regret;
Sad or bright, she is lifeless ever;
Cast her phantom arms away,
Nor look back, save to learn the lesson
Of a nobler strife to-day.

Arise! for the hour is passing;
The sound that you dimly hear
Is your enemy marching to battle;
Rise! rise! for the foe is here!
Stay not to brighten your weapons,
Or the hour will strike at last;
And, from dreams of a coming battle,
You will waken and find it past.

—*Household Words.*

VIVIPAROUS FISH.

Among the many recent and rich developments of California, not one perhaps has been more unexpected to the scientific world, than that of the extraordinary Fishes discovered by Passed Midshipman ALONZO C. JACKSON, in San Salita Bay. A notice of them will be found in the November number of *The American Journal of Science*, written by Professor LOUIS AGASSIZ.

Fishes as a class have been long and well known to be *oviparous*. From the little Minnow of the mountain streams to the countless myriads of the mighty deep, with few and rare exceptions, they follow one universal rule. It is true that in ancient times, and indeed for long ages succeeding, the Whale and the Dolphin, with the other species of the order Cetacea, were considered, even by eminent naturalists, as fishes, though known to be viviparous.* In more modern days, however, this opinion came to be greatly disputed among scientific men: some, as the great LINNÆUS, placing them among the Mammalia, since they were ascertained to possess the heart, lungs, and other internal organs of quadrupeds; others, following RAY and WILLOUGHBY, still classing them with fishes, on account of the element in which they lived and their power or progressive motion there. The theory of LINNÆUS has, however, long since prevailed; the Whale, in spite of popular opinion, is no longer a fish, but a Mammal—while the other few exceptions to the general rule (species of the Shark, Ray, and also the Zoarcus,) have been pronounced by naturalists to be *ovo-viviparous*. The discovery then of a *viviparous fish* is an event in science. Whether this new and peculiar type, lately found by Mr. JACKSON in the waters of California, be *viviparous* or *ovo-viviparous*, it remains for future investigation to decide.

We give the account of his discovery in his own words. He says, in his letter to Professor AGASSIZ:

"On the 7th of June, I rose early in the morning for the purpose of taking a mess of fish for breakfast, pulled to the usual place, baited with crabs, and commenced fishing, the wind blowing too strong for profitable angling; nevertheless on the first and second casts, I fastened the two fishes, male and female, that I write about, and such were their liveliness and strength, that they endangered my slight trout rod. I however succeeded in bagging both, though in half an hour's subsequent work I got not even a nibble from either this or any other species of fish. I determined to change the bait, to put upon my hook a portion of the fish already caught, and cut for that purpose into the largest of the two, when what was my surprise to see coming from the opening thus made, *a small live fish*. This I at first supposed to be prey which this fish had swallowed, but on further opening the fish, I was vastly astonished to find next to the back of the fish, and slightly attached to it, *a long very light violet bag, so clear and so transparent, that I could already distinguish through it the shape, color, and formation of a multitude of small fish (all fac-similes of each other) with which it was well filled*. I took it on board (we were occupying a small vessel we had purchased for surveying purposes), and when I opened the bag, I took therefrom *eighteen* more of the young fishes, precisely like, in size, shape, and color, the first I had accidentally extracted. *The mother was very large round her centre, and of a very dark brown color, approaching about the back, and on the fins, a black color, and a remarkably vigorous fish.* The young which I took from her were in shape, save as to rotundity, perfect miniatures of the mother, formed like her, and of the same general proportions, except that the old one was much broader and wider between the top of the dorsal and ventral fins, in proportion to her length than the young were. *As to the color, they were in all respects like the mother, though the shades were many degrees lighter.* They had, too, the same peculiar mouth, the same position and shape of the fins, and the same eyes and gills, and there can not remain in the mind of any one who sees the fish in the same state that I did, a single doubt that these young were the offspring of the fish from whose body I took them, and *that this species of fish gives birth to her young alive and perfectly formed, and adapted to seek its own livelihood in the water. The number of young in the bag was nineteen, and every one as brisk and lively and as much at home in a bucket of salt water, as if they had been for months accustomed to it.*"

Mr. JACKSON was one of the officers under Commodore SLOAT, occupied at that time in locating a Navy Yard on the coast of California. On his return, in the month of September following, to his home in Schenectady, N. Y., he wrote to Professor AGASSIZ, informing him of his discovery. He had not been able to preserve the fishes which he had taken, on account of the impossibility of procuring the alcohol necessary for that purose. He however made every arrangement for securing specimens when the proper season should arrive, and in the meanwhile sent to Professor AGASSIZ a minute description of the fish, accompanied by an outline drawing of the female, from a sketch made at the time in California. JACKSON died very suddenly in the following March: but the agent of Professor AGASSIZ, at his request, and guided by Mr. JACKSON's instructions, has since been enabled to secure several specimens, and to send them to the Professor for examination.

The great order of fishes, to which this remarkable type would seem properly to belong, contains numerous and well known families, as curious and interesting to the naturalist as valuable to man. The common Perch which frequents the streams of every land; the Old Wife of the British seas; the Rock fish or Striped Bass, so much esteemed with us as an article of food; the Mullet, still more highly prized by the ancients for the beautiful changes of color which it exhibited while dying; the Anabas of India, which, from its labyrinthiform cells, is enabled to remain for a long time out of water, to crawl upon the ground, and even, it is said, to climb trees; the Loxotes jaculator of the Ganges, and the Chætodon rostratus, adroit archers, who project water from their mouths upon their prey to the height of several feet, and never miss their aim; the Sparus sargus, whose teeth resemble so closely those of man; the Flying fishes of the tropical seas, and the Drum fishes, musicians of our own coasts; the Mackerel, of such inestimable value in our New-England fisheries, and the Tunny: no less a source of wealth to the Mediterranean shores; the Sword fish; the Sturgeon, with his mimic lancets; the beautiful Umbrina, and the Pilot fish, who with such unerring instinct conducts the Shark to his prey, are all members of the same great order to which these new fishes in all probability belong.

Professor AGASSIZ's account of their appearance and structure, in his minute and scientific investigation, will be interesting to naturalists:—

"The general appearance," he says, "of the fishes upon which this family is founded, is that of our larger species of Promotis (Perch), or rather that of the broader types of Sparoids (Sea Bream). Their body is compressed, oval, covered with scales of medium size. The scales are cycloid, in which respect they differ widely from those fishes they resemble most in external appearance. Head small, with scales only on the cheeks and opercular pieces. Teeth in both jaws, short, conical, arranged in one row, and slightly recurved. The pharyngeal teeth much shorter and blunter than those of the jaws, and arranged like pavement. One long dorsal fin, the anterior portion of which is supported by spinuous rays, and the posterior by numerous articulated branching rays, which are sheathed at the base by two or three rows of scales, *separated from those of the body by a rather broad and deep scaleless furrow*. This last peculiarity has not yet been observed in any fish, as far as I know.

"The ventrals are subthoracic as in the Sparoids, and provided with a strong spinous and five soft rays.

"Four branchial arches, supporting four complete branchiæ with two rows of lamellæ in each. The opening behind the last arch is very small and entirely above the base of the pectoral fins. Pseudobranchia very large, and composed of sixteen or seventeen lamellæ. The alimentary canal is remarkably uniform in width for its whole length. There are no *cæcal appendages at all* in any part of the intestine. The ovary is extended into a sack like a large bag, subdivided internally into a number of distinct pouches, in each of which a young is wrapped up as in a sheet, and all are packed in the most economical manner as far as saving space is concerned; some having their head turned forwards, and others backwards. The size of the young, compared with that of the mother, is very remarkable," being about one-third of the length of the full grown fish. "Judging from their size, I suspected for some time that the young could move in and out of this sack like young opossums, but on carefully examining the position of the young in the pouches, I remained satisfied that this could not be the case, and that the young Mr. JACKSON found so lively after putting them in a bucket of salt water, had then for the first time come into free contact with the element in which they were soon to live."

Professor AGASSIZ adds, that "a country which furnishes such novelties in our days, bids fair to enrich science with many other unexpected facts." But another idea naturally suggests itself. Can it be possible that these singular fishes have for perhaps an indefinite period of time inhabited these waters, and yet escaped until now the watchful eye of either the fisherman or the investigator? Or is there indeed that progress in the succession of beings on the earth's surface, that increasing resemblance of fishes to animals and of animals to man, which the great naturalists of our day would fain lead us to believe? We dare scarcely ask ourselves the question, for we feel that we are already treading upon dangerous ground.

The young officer who discovered these wonders in the history of fishes, blighted in the spring time of his brilliant promise, has already passed beyond the fading honors of this world. By him, the voice of censure, the tribute of respect, and the tender offering of affection, are alike unheard. Professor AGASSIZ, however, as he states, has been unwilling to forego the pleasure of connecting his name with his interesting discovery. Among the specimens transmitted to him from California there were two distinct species. He has given to the family the title of *Embiotica*, with reference to its peculiar mode of reproduction; and to the species most closely resembling the one discovered by Mr. JACKSON the name of *Embiotica Jacksonii*.

WHAT MEANS, at this unusual hour, the light
In yonder casement? Doth it hint a tale
Of trouble, where some maiden mourner pale,
Confides her sorrows to the secret night?
Or doth it speak of youth uprising bright
With glad alacrity ere morning break,
To chase a hope new-started; or—but lo!
The wan light creeps with stealing motion slow
Across the chamber; shall we token take
From this, that o'er sick bed or mortal throe
Sad watch is kept? Small answer can I make,
Nor more can of that dim-seen watcher know,
Than that some object, passion, throb, or ache,
Has kept some solitary soul awake.

—HENRY TAYLOR.

THE CASE OF THE RT. REV. HENRY U. ONDERDONK, D.D.

(Concluded.)

On the fifth of October last, Bishop ONDERDONK transmitted to the House of Bishops the following letter:

PHILADELPHIA, Oct. 5, 1853.

To the House of Bishops:

RT. REV. BRETHREN: Nearly nine years have elapsed since you added to my resignation of the Diocese of Pennsylvania a judgment of suspension. That sentence, without condition annexed, being in its nature revocable, and nothing having been done on my part, as all who know me can testify, to require its farther continuance, I respectfully submit to you my request, that the protracted sentence be now removed.

Very faithfully,
Your friend and brother,
H. U. ONDERDONK.

Upon this letter being called up for action in the House, the Rt. Rev. Bishop OTEY submitted the following resolution:

Whereas, The Rt. Rev. HENRY USTICK ONDERDONK, D.D., has addressed a letter to this House, asking a remission of the sentence passed upon him by this House in 1844:

And whereas, There is evidence before this House, that the life of the said HENRY USTICK ONDERDONK has been such as becomes one under the discipline of the Church; that he has deported himself orderly, humbly, and submissively:

And whereas, The House is assured by the solemn declaration of several of the Bishops of the Church, founded on personal knowledge, that the said HENRY USTICK ONDERDONK is deeply sorrowful for whatever injury or scandal his conduct may have brought on the cause of religion, or the reputation of its ministry:

And whereas, The said HENRY USTICK ONDERDONK did, under his own hand, resign his jurisdiction of his diocese, and did invoke this House to exercise discipline upon him, thereby manifesting not only a sense of his fault, but a regard for the honor and dignity of his office:

Therefore, resolved, That the sentence of suspension imposed under the Canon III of 1844, on HENRY USTICK ONDERDONK, D.D., Bishop, be from this day remitted and terminated, and it is hereby remitted and terminated.

And this resolution being before the House, the Rt. Rev. Bishop MEADE offered the following resolution as a substitute:

Whereas, The Rt. Rev. HENRY USTICK ONDERDONK has again applied to the bishops of this Church, entited to seats in the House of Bishops, for a removal of the sentence of suspension imposed upon him in the year 1844:

And whereas, In his letter of application there is neither acknowledgment of sin, nor profession of penitence:

And whereas, There has never been presented to the House of Bishops any proof of such acknowledgment or penitence:

Therefore, resolved, That without offering any opinion as to the expediency of removing such sentence, under any circumstances, the prayer of the petitioner be refused.

And the vote being taken, the substitute was agreed to, as follows:

Ayes.—Bishops Meade, Hopkins, Smith, M'Ilvaine, Elliott, Lee, Johns, Eastburn, Hawks, Burgess, Green, Williams, Whitehouse, Davis—14.

Nays.—Bishops Doane, Otey, Kemper, M'Coskry, De Lancey, Whittingham, Chase, Cobbs, Freeman, Upfold, Rutledge, Wainwright, Atkinson—13.

It is not necessary to pause very long upon the extraordinary terms of this resolution, for a few words will point attention to them, and indicate their character, as well as a volume. The House refuse the application for the reasons assigned, "without offering any opinion as to the expediency of removing such sentence *under any circumstances*."

Surely this language must have been an oversight, or have been thrown in under the smart of some taunt or sting in debate, or in derision of the Canons of 1847, the prohibition of indefinite suspensions, and the power given to modify past sentences of that kind as might be thought fit, to deprive them of that uncertainty which is both obnoxious to law and abhorrent to humanity. If any other body than a House of Bishops had put in such a barrier against all certain access to forgiveness, such a helmet and breastplate to defy approaches to head or heart, it would be attributed only to a constitutional aversion from mercy; for what else could lead to so deliberate a withholding of the hope of remission *under any circumstances* to a sentence of suspension—penitence the most contrite, prostration the most humble, confession the most unlimited of all that had been acknowledged and unacknowledged, of all that the conscience of a party had accused him of, or defamatory rumor had breathed into the ear of the pardoning power? It is a sad omen for Bishop ONDERDONK!

But we have the reasons for refusing the petition at this time, and that is something gained. The preamble says that in the Bishop's letter there was "neither acknowledgment of sin, nor profession of penitence," and "no proof of such acknowledgment or penitence" had been presented to the House of Bishops.

In the first place, had the House of Bishops put a demand to that effect in their sentence? Had they in the course of nine years, very long years to Bishop ONDERDONK, required this of him in anticipation of a request for remission, or in answer to the two requests that were made by him or in his behalf in 1847 and 1850. Who has the power to make the requisition but the House, and whose the duty but theirs to prescribe it in manner, form, and substance? Does an ecclesiastical court in England impose suspension upon a clerical offender, and leave him to guess upon what terms he may obtain remission? Does it not uniformly in or with its sentence prescribe the term of time, and if conditions are necessary, the very conditions to be performed, and the formal proofs by which performance is to be authenticated? Is it not indispensable that this be done, to prevent the party from being turned back again and again in mistaken attempts to satisfy the mind of the court, which may be shut up from scrutiny to the end of time, and baffle his attempts until life itself is spent? Such a sentence, in any other court, would be absolutely void for its oppressiveness; and can a refusal to remit be reasonable, or other than oppressive, which takes for its ground that the party had not, before that time, conjectured in his mind that something might be required of him, though he had no intimation that it would be, and had not guessed what the thing was, though even at last the judges reserve their opinion whether, "under any circumstances," it would have done him any good?

It is not denied that it may be very proper in sentences of suspension, on some occasions, to make their termination depend upon the exhibition of acts of penitence in a prescribed form, and to be vouched by prescribed sponsors; and also that acts of indemnity and compensation, and acknowledgments in surrender of contumacious resistance to authority, may properly be required, in specific form, to be shown by prescribed proofs. All this is both reasonable and usual. But it is not admitted that acknowledgments of the sin of which the party has been convicted, or penitential declarations of sorrow for it, can be safely required, either by the sentence or afterwards. Such declarations are no barriers in the way of a shameless or a hardened man; and the demand of them may either corrupt or ensnare the conscience of a good man who believes himself unjustly convicted; and if he is incorruptible, it may for a light offense fasten the burden of the sentence upon him for his life. The court and the Church should be satisfied with the sentence, as proof of guilt, and not bring it into question by requiring the party to admit it; and if it be a case of confession, surely they should receive his confession as proof of penitence, unless they see fit to prescribe other acts of penitence instead of confessions or professions.

But what sin had not Bishop ONDERDONK acknowledged, and penitence for what sin had he not professed? The terms of the preamble are general, and much too general to convey the purpose of the mover, to the mind of the reader. He probably intended that they should not. They are almost as much of a blind, as the reservation of opinion in the resolution. Do they mean sin in general, or penitence in general? This it were unworthy of the mover and the majority of the House to suppose, since acts of confession and penitence are going up, it is to be hoped, every day, from all men who are members of the Church. Was it the acknowledgment of some particular sin or sins referred to? The preamble does not say; but surely it is most reasonable to ask what they were in particular, in the view of the mover and of the majority, when we are about to examine the propriety and justice of the preamble; for unless we know what is meant, it is the same, for all purposes of reasoning, as if it had no meaning.

But the matter may be brought to a point with great ease. Does the House mean that Bishop ONDERDONK had not acknowledged, in his applications for remission, the sins that he refused to confess in his letter of acknowledgment—the "thousand scandalous reports which had been freely circulated through the community?" Is this, or any one or more of those reported sins or scandals, what the mover and the majority mean, as sin not acknowledged, and penitence for it not professed?

This is a fit place again to refer to the remarks already made upon the 9th section of Canon III. of 1844, of the acknowledgment or confession which it requires as the whole ground of the sentence, of the exclusion of *trial* altogether from the proceeding, and of the description of offending and *confessing* bishop, which, by the express language of the section, must be applicable to him on account of the unworthiness or criminality in any particular for which the sentence is inflicted.

It cannot possibly be—it would be an act of gross disrespect and offense to that House of Bishops to suppose it possible—that any sin or sins whatever, which may have been the subject of those scandalous reports, were, in any degree whatever, within the meaning of that preamble. Bishop ONDERDONK expressly refused to confess them. He stands untried and unheard to this day, in regard to all of them, whatever they were. If the members of the House listened to any one of them, and carried the effect of what they heard into their sentence against him as a *confessing* bishop, or shall carry it into their judgment upon the prayer for remission—law, justice, truth, charity, and conscience received a shock by that sentence, which inverts the positions of the court and the offender, and throws the duty of contrition upon those who ask it. It cannot be possible. It is a thing not to be believed. It is a foul imputation upon the purity of our bishops, to believe or to state it. In such a proceeding as that, a sentence upon confession, the only righteous conclusion that can be formed, concerning reports or statements which may have come to the bishops, and were not confessed by Bishop ONDERDONK, whether they came by means of investigation, or without investigation, is that they were false. There is no safety with any other conclusion, in the law of the Church, any more than there would be in the law of the land. It is a conclusion that is vital to the peace, dignity, and honor of the Church, and to the safety of every bishop and member of it.

These, consequently, are not the sins which the preamble refers to; and what remains but the sin for which Bishop ONDERDONK was sentenced? There is nothing else which it is possible to derive from the language of the preamble itself, or from analysis of the general subject to which the language refers. We must take the word in its proper judicial application to the matter before the House, the acknowledgment and the sentence, and this gives the same result which natural interpretation and analysis afford.

But what, then, does the preamble mean by saying that Bishop ONDERDONK had made no acknowledgment of sin, and no profession of penitence?

No acknowledgment of sin? For what had he been sentenced to indefinite suspension? Did he put in a plea of not guilty to an accusation, or demur to it for insignificance, or justify the matter charged as lawful and just? Was the time of that sentence so long gone by, that the nature of the proceeding, or the canon under which it took place, was not called to mind? Had it been forgotten that the sentence of suspension was altogether founded upon an acknowledgment of sin, and that he stood upon the record as a confessor as well as an offender, and a confessor of that very sin in particular for which he was sentenced? The word *sin* is certainly not used in the canon, nor in the confession, nor in the sentence. But, what then? If the canon meant unworthiness that was not sin, what should be said of a canon of the Church which subjects a bishop to degradation for unworthiness that is not sin? And if the House of Bishops condemned Bishop ONDERDONK for unworthiness that was not sin, what should be thought of the sentence? These are almost idle questions. What he confessed, *that* he was condemned for; the unworthiness he was sentenced for, *that* he confessed; and as often as his sentence shall come up before the House, his confession will come up with it, and be the inseparable companion of every prayer for remission that he shall make hereafter, as it has been of every one that he has already made.

No profession of penitence? Why was it not asked before? The bishops knew of his daily life and conversation, or might have known of it, from the day of his sentence to the hour in which the preamble was written. His walk was under the eye of all the Church clergymen in the city of Philadelphia. He resided within a furlong of the house of the bishop who succeeded him in the diocese. The Convention of that diocese, four years before, had recorded, without dissent, their wish for his restoration, and consequently that they thought him worthy of it, by every requisite—humility, penitence, amendment—that constitutes a title to restoration. Several of the bishops in the House, before this preamble was presented, had made solemn declaration, founded on personal knowledge, that he was deeply sorrowful for whatever injury or scandal he had brought on the cause of religion, or the reputation of its ministry; and this, be it observed, is the very sin or unworthiness which is recorded in the sentence, as the ground of its infliction. And was not this proof of penitence? Nay, more than all, and beyond all declaration and profession in its stringency and depth, he had resigned his diocese, and laid in the dust his title to official station, and at the same time, he had bowed his head, given his back to the scourge, and had asked his brethren to administer it according to their own judgment of his offense. If this is not penitence, what is penitence? If it was not verbal profession of penitence, it was better than all such profession. It was the clear, unfeigned, uncounterfeit act of contrition. Does the House require that this should be declared in some technical form? Does it think it safe to prefer terms and words of sorrow to those strong and natural signs of it which a man cannot feign, and which a child may understand, as well as the wisest of men? If it does, undoubtedly it is theirs to prescribe, if they see fit, in point of judicial order; but until it is prescribed judicially, impartial and reasonable men will hardly conclude that the acts which have been recited were not penitential, and deeply penitential also.

There seems to have been no hesitation on the part of Bishop ONDERDONK to comply with any requisition to meet this preamble, if it did not involve him in the confession of what he had denied; and he, accordingly, met it immediately in the terms of the preamble, and even more pointedly than the preamble required.

The following is Bishop ONDERDONK's letter to the House of Bishops, after Bishop MEADE's resolution had been adopted:

PHILADELPHIA, October 24, 1853.

To the House of Bishops:

RT. REV. BRETHREN: I have received, through Bishop DE LANCEY, a copy of the preamble and resolution adopted by your body, denying my request to have my suspension removed.

The grounds of the refusal therein are, that in my letter of application, there is neither acknowledgment of sin, nor profession of repentance, and that there has never been presented to the House of Bishops any proof of such acknowledgment and penitence.

I now, therefore, offer for the consideration of the House of Bishops this acknowledgment of my sin, and this profession of my penitence, added to the proof of all who have known my life and conversation, and I respectfully renew the request for the removal of my suspension.

Very faithfully,
Your friend and brother,
H. U. ONDERDONK.

This letter met the preamble, and more than met it. It did not adopt the generalities which the preamble is chargeable with. It took, with open sincerity, the very terms which would best connect his confession and penitence with the sentence, and the application for remission—"this acknowledgment of *my* sin, and this profession of my penitence;" and after presenting the letter to the House, Bishop DE LANCEY moved the adoption of a resolution, the preamble of which contained all the terms of Bishop OTEY's preamble, nothing omitted, and added immediately before the words of his resolution, the following clause: "And whereas, the said HENRY USTICK ONDERDONK, D.D., has submitted to this House a written acknowledgment of his sin, and a profession of his penitence," therefore resolved, &c., concluding in the terms of Bishop OTEY's resolution.

And this resolution was negatived by the following vote:

Ayes.—Bishops Doane, Otey, Kemper, De Lancey, Whittingham, Chase, Freeman, Cobb, Potter, Upfold, Rutledge, Wainwright, Atkinson—13.

Nays.—Bishops Brownell, Meade, Hopkins, Smith, M'Ilvaine, Elliott, Eastburn, Lee, Burgess, Williams, Whitehouse, Greene, Hawks, Davis—14.

It would seem, by comparison of the votes upon the two resolutions of Bishop MEADE and Bishop DE LANCEY, that in the interval between them, Bishop JOHNS had left the House, and Bishop BROWNELL had returned to the same side of it on this question; and on the other side, that Bishop M'COSKRY had left the House, and Bishop POTTER had returned to it.

And thus, after making the confession and professsion, the omission of which in form was the only ground of Bishop MEADE's resolution, that resolution turns out to have been a mere parliamentary foil, and Bishop ONDERDONK is dismissed to endless speculations in the dark, to conjecture, if he can, whether, among the myriads of possible "circumstances," there is one by which he can hope to incline to mercy the suspended opinion of his adverse judges.

A thousand painful and perplexing thoughts must arise from such a result into the mind of every considerate man. One only, however, is it necessary to single out from the mass, and that is, that a sentence of suspension so used, whether consciously or not to the judges, is an instrument of torture, and a perversion of penal justice. It divests such a judicial sentence of every trace of remedial purpose towards an offender or the Church, and brandishes it before the eyes of both, as a sword of vengeance, which is not to be sheathed, even after victory is accomplished. Deposition is a thousand times better and more humane than such a sentence, better for the party, better for the Church, and better for judges themselves, that they may escape the temptation and snare of holding a bishop's restoration in their reserved and undefined discretion.

The whole case, as far as it has been possible to penetrate and to open it, by the printed records of the House of Bishops, or otherwise, is now before the reader. Some of the conclusions to be drawn from it he will be left to draw for himself, perhaps assisted, and certainly not led astray purposely, by the remarks of the writer. A few of them will be stated in this place, with reverence be it said for the truth, and for the Source of all truth.

1. That inasmuch as the letter or letters of Bishop ONDERDONK to the House of Bishops, with the narrative he laid before the House from the printed Journal of the Special Convention of the Diocese of Pennsylvania, and the acknowledgment or confession contained in them, were the only ground of jurisdiction in the House, and the only proper object of reference in the adjudication, consistently with the canon or with justice, the original sentence must be regarded as very severe. A sentence of admonition, or at most a temporary suspension from the office of bishop, conditioned for termination in a limited time, upon the exhibition of specified proofs of reform or amendment, would have been more in the true spirit of judicial administration, and especially of that dispensation, the foundation of all Church discipline, from which we learn both justice and mercy, and are, in manifold places, cautioned not to dissever them in judgment.

2. That the refusal to remit the sentence, after its infliction, for nine years, under all the circumstances that are known, and have been professed and certified to the House of Bishops, is both harsh and severe.

3. That the omission of the House, for three triennial conventions, to modify or qualify the indefinite suspension, by the unprompted and unsolicited act of that majority, who are opposed to remission, and who alone are masters of the terms and conditions of any modification, and by so modifying it, to take away that feature of arbitrary and irresponsible will which makes an indefinite sentence abhorrent to both mercy and justice, is in contempt of the law, as the General Convention have declared it to be by the two Canons of 1847.

4. That the continued enforcement of the sentence is not justified by anything that is proved or known, and cannot be justified by anything that is unknown or unproved; for, in judicial morality, the unknown is, for all purposes of judgment, the same as the untrue, and the unproved, after notice and opportunity of defense, is the same as the discredited and the false.

5. That the House of Bishops, most improvidently, and most dangerously, have left the members of the Church to speculate in the loosest manner upon the possible causes or motives of such a course, to the certain accumulation of suffering upon the head of the venerable Bishop, and to the possible imputation of personal enmity, professional jealously, or party opposition, in one or more of the House of Bishops, who have imbued with the same feelings a majority of the House.

Lastly, that it is highly problematical, from all that has occurred in the judicial history of our Church, and especially from the course of the present case, whether bishops can ever constitute a safe tribunal for the trial of a bishop; and whether infirmities which cling, and to the last will cling, to some of the best natures, infirmities which almost pass for virtues, and, in the guise of virtue, mislead those who are subject to them, do not most generally unfit them for the post—extreme sensibility to the honor of their own order—a morbid apprehension that the purity of their own robes may be sullied all over by the least imputation of stain on the robe of one who sits beside them—a nervous personal fear of all evil report of any bishop, and of the judgment of the Church upon their personal estimate of it—and, where theological party exists, as it now does, and perhaps always will, an extreme disaffection to a bishop of the party which they believe to be wrong, and an extreme adhesion to a bishop of the party which they believe to be right, cemented in both directions by congenial pressure from without. Infirmities of this nature, for such they are even when they are the excesses of virtue, are so much in the way of moderation, measure, dispassion, all indispensable in the exercise of judicial power, that these qualities, which have not as yet generally obtained the name of theological virtues, can hardly be expected to acquire it by their exhibition in the trial of bishops by bishops. Whether any perfect remedy of the evil can be found under the present constitution of our Church, is extremely doubtful; but no experienced person will deny that there is a terrible exacerbation of it, in the construction of the present judicial system for the trial and discipline of bishops.

THE CLERGYMAN'S RESPONSIBILITY.

To say that the exercise of ministerial functions involves the highest possible amount of personal responsibility, is only to utter a truth at once self-evident and trite. There have been periods in the history of our Church, when ecclesiastical rulers felt it incumbent upon them to *prove* this—when the voice of authority was wont to speak of the eternal interests committed to the clergy, not, as now, by way of encouragement, but as enforcing the solemn reality that they, whose high prerogative it is to watch for the souls of others, dare not give way to apathy or worldly-mindedness. Let us be thankful that we speak of what is past. Let us rejoice that not only our Church, but every other religious society also, demands of ministers that they recognize the all-absorbing character of their office, and that they strive with their utmost energy to bring the doctrines they teach, and the practice they inculcate, home to the consciences of individuals.

In the happiness of this knowledge, to speak of the clergyman's responsibility requires of us to overstep the notion too commonly associated with that expression. We do not propose to dwell on the necessity for zeal which is imposed on all ministers; we would rather search out wherein consists the responsibility peculiarly attached to the clergyman—what are the marks of the office exclusively insisted on by our ecclesiastical polity; demanding of the clergy the exercise of faculties and moral discipline unknown, or known only in part, by the ministers of other religious societies. If we mistake not, this especial requirement constitutes one of the brightest excellencies of our Church.

To illustrate this, we must examine the systems adopted by those who are separate from us; and we conceive that they will all show themselves defective in this important respect: *they care for certain classes—the Church embraces all.* And first of the Congregationalists:

As the name by which this important body are now accustomed to denominate themselves implies (for be it known that the designation "Independent" is well nigh discarded), every separate congregation constitutes a distinct "Church." The minister, deacons, and members are subject only to their own regulations, irrespective of all other Christian societies. The form of government is very like republicanism—the minister being the president. Pastoral duty, though nominally vested in the head, is virtually performed by all; for deacons and members share with the minister the care of the souls which make up this community. But, not to enter into minutiæ, the members alone are deemed to possess a right to pastoral supervision; they in fact, constitute what may be called the cure of souls. Now it is important to observe that, before a person can become a member, and thus secure the advantage of his pastor's attentions, he has to pass through a somewhat formidable ordeal, and to give evidence of his being under the influence of practical religion.

After having signified a wish to be admitted to "the Church," the candidate's name is submitted to the general body; he is then required to make a confession of faith, to pledge himself to obey the rules inscribed in the "church-book," and ordinarily to give a statement of the events which led to his "conversion;" nor is it until he has undergone a trial that he is formally recognized as one of "the flock."

From this it appears that pastoral responsibility among the Congregationalists extends to those, and those only, who may be presumed to be earnest-minded-people; that, in fact, it is mainly, if not altogether, confined to "the building-up of believers." The nature of the pastoral office, too, as here developed, calls for no deep investigation of mind, involves but in a very slight degree the difficulty of exploring peculiar idiosyncracies. The confession of faith, and the public statement of "conversion," furnish the mental diagnosis; and the limited sphere of the pastor involves a proportionately limited responsibility. It is true that there are many persons calling themselves Dissenters who are only hearers, whose tone of mind is not thus openly canvassed; but it is also true that they have no *claim* on their minister's attention. Whatever care is bestowed upon them is a compliment, not a necessary obligation. They may be regarded as proselytes *without the gate*. They can attend the public services, appropriate to themselves the denunciations and warnings; but, so long as they abstain from coming within the fold, the minister's responsibility in their respect is discharged by the delivery of his pulpit exercises.

It would be tedious to give a like statement of the Wesleyan body. In general principles they resemble the Congregationalists, although the agency of local preachers and class leaders, by giving some heed to ungodly persons, does certainly make a nearer approach to the system of the Church. Still, in its rightful sense, pastoral duty is but very partially known among the higher class, that is, the itinerating ministers. Nor need we dilate on the proceedings of the Romish Church. She does indeed make a very important advance in the matter of the cure of souls, inasmuch as she regards all the baptized as belonging to her, and demanding her solicitude. Yet, in reality, the responsibility of the Roman Catholic clergyman is no greater than that of any other Dissenting minister. The key-stone of his pastoral arch is the confessional. He does recognize the duty of caring for the souls of all; but his knowledge of the peculiarities of mind in those who constitute his charge, results from their private confessions. His sphere greatly exceeds in extent that of the Congregationalists; but the principles of action are in both cases identical. One acknowledges a chosen few; the other claims all; but each looks to an individual declaration of sentiment to furnish him with the knowledge of the spiritual medicine to be administered.

It would be invidious to point out the evils attendant on these systems; rather let them suggest themselves by a deeper appreciation of the glowing beauties of our Church.

It is the glory of our Church that she embraces man as he is, an immortal soul, an heir of glory; that she commits to her ministers the task of providing milk for babes, as well as strong meat for men; that she regards all persons as having a claim on her care; and that, while she demands from all obedience, she at all times recognizes the inherent nobility of true freedom—she desires to teach sons, not slaves. In a word, she devolves upon her clergy the responsibility of so making themselves acquainted with the state of every man's heart, that they may provide meat in due season.

That such are the principles peculiar to our Church, two facts will prove. In the first place, the incumbent of a parish has the care of souls of all the inhabitants of his parish. Whatever their tenets, whatever their delinquencies, whatever their professions, to him belongs the responsibility of watching for the souls of *all*. If proof of this be needed, we refer to the canons which treat of conferring, &c., with recusants. In the next place, the Church recognizes as her sons, in full communion with her, all who being baptized have not dissevered themselves by gross and palpable sins. Do any desire to join in her services, to partake of the sacraments at her hands, to receive her blessing in seasons of joy, or her sympathy in the dark hour of sorrow (with the exceptions above mentioned), it rests with themselves to draw near with faith. How humble is true Catholicity! In her acts our Church seems to say, "GOD forbid that my ministers should sit in judgment on their fellow-men." To *Him* "all hearts be open"—not to *men*; therefore judge ye yourselves brethren. "Must there be tares among the wheat, let both grow together until the harvest. The task of separating them shall be performed hereafter, but even then not by men; angels shall receive a special commission for the work." The Church, taught of Him who is her head, opens wide her arms, and invites all to offer a free and willing service, rejecting none save those who are self-rejected. How truly Catholic, how truly humble!

As a consequence of this characteristic, the parochial clergyman has to do with a body of men developing every hue of Christian light. His flock is so far a type of that which shall be hereafter, where "one star differeth from another star in glory." How shall he obtain a knowledge of the idiosyncracies thus heaped together? How, without subjecting them to the tyranny of the confessional, shall he come to know their mental diagnosis? The solution of this question constitutes the clergyman's responsibility.

To delineate this responsibility is more than our space allows at present. We may, however, append an anecdote in illustration:—

Among the inhabitants of a retired village in the north of England resided the widow of a wealthy farmer. Having numerous friends in the neighborhood, her pony-chaise was constantly seen conveying herself and her companion "fit to converse and keep the keys," to the town, to this village, and that farm; but on no occasion was it known to "take up" or "set down" at the churchyard gate. The clergyman had frequently remonstrated with Mrs. B. at her absence from church. His exhortations were listened to with much respect, replied to in a proper spirit, while he nevertheless gained no practical advantage, being invariably met by the excuse—"I am so lame." This he regarded as nothing less than a shallow pretence; and, having therefore on one occasion spoken rather freely on the subject, he absented himself to a considerable degree from the house, waiting until affliction or some other cause might open a door to him for a future attempt. Matters had continued thus for some time, a casual interchange of courtesies constituting the whole of his acquaintance with Mrs. B.; when, happening to have a class of confirmees in course of preparation, the clergyman was much surprised at finding one of them (a servant of Mrs. B.) very well instructed, both in the spirit of the Catechism, and in Scriptural truth generally. On inquiry, he discovered that the widow, whom he had esteemed "a worldly-minded woman, desirous of being thought religious," took the greatest pains with her household; she not only instructed them in the Catechism on Sundays, but daily heard them read, while she explained to them, the Scriptures. This discovery convinced him that he had formed a wrong opinion. He therefore forthwith altered his demeanor, made his visits to the house more frequent, and at length, having gained the confidence of Mrs. B., was informed by her, that many years back her brother was killed by a fall from his horse on a Sunday, and that she had then made a vow that she would never willingly use a horse on the day of rest. Here was an explanation of her conduct. The clergyman now felt his ground, and was thus enabled to probe further her tone of mind. He never succeeded in overcoming the obstacle which the vow presented; but he did what he thought next best. He held a cottage lecture in her house every Sunday evening; he thus collected many other stragglers who, by reason of distance from the church, never came to the house of GOD, and was much gratified at the beneficial effect thus produced.

His own words when relating this anecdote were: "How happy I was to have made this discovery. Without it I should have certainly acted upon my first erroneous estimate; and who knows how fearfully I might have neglected my duty in respect of Mrs. B.?"—*Clerical Journal.*

A LADY OF DAMASCUS.—We will first describe the daughter of the host—a very fair specimen of her sex in Damascus. Her eyes are beautifully dark, her eye-lashes, eye-brows, and hair of a glossy jet black; the latter, tinged with henna, hangs down her back, and reaches nearly to the ground, in a succession of plaits, each terminating with black silk braid, knotted and interwoven with various sized golden coins; her features (excepting the eyes) are all small, but compact. The nose is Grecian, the lips cherry, and slightly pouting, the chin dimpled, the form of the face oval, and the complexion clear, with a rosy tint. The bust and figure are unexceptionable, the wrists and ankles well turned, and the feet and hands perfect models for a sculptor; yet this is one out of the many nondescript beings that we encountered with izar and veil in the street. Her face and figure are well set off by the head-dress and oriental costume. On the top of her head she wears a small red cap, which is encircled by a handsomely flowered hankerchief, and over the latter strings of pearls and pieces of small gold money are tastefully arranged in festoons. In the centre of her cap is a diamond crescent, from which hangs a long golden cord with a blue silk tassel, usually ornamented with pearls; her vest is of blue or pink satin, bordered and fringed with gold lace; in winter, cloth edged with fur is substituted for the satin: and over the vest is worn a short gray jacket, chastely embroidered with black silk braid. The vest confined to the waist by a zunnar, in summer, of a silk Tripoli scarf—in winter, by a costly Cashmere shawl; and from under this a long robe reaches to her ankles, and is divided into two long lappels, lined with satin and fringed with costly trimmings. This latter robe partially conceals the shirwal, or full trousers, which hang loosely over, and are fastened round the ankles; the tasty mixture of colors, and the graceful arrangement, render the costume a perfect study. Latterly European shoes have been much used by the Damascene ladies, especially those gaily flowered kid shoes imported into Syria from Marseilles.—*The Thistle and Ceder of Lebanon.*

Dear Brethren of the Clergy and Laity:

I find myself, in carrying on the Church's work at Loudon, East Tennessee, reluctantly compelled to make an appeal to you for aid in behalf of the Church and Parsonage now building here.

Having so often during the past year in the Church papers described Loudon, its relative position with regard to the Railroad connexions from nearly all parts of the country, its great and continually growing importance, its religious destitution and hopeful prospects, I deem it hardly necessary to add any thing more now. Suffice it to say the Mission here has been very kindly received and as liberally aided as could have been expected. A plain, substantial, yet beautiful and Church-like edifice, and a neat and convenient Parsonage of five rooms, and adequate to the wants of most clergymen's families, are being built on adjoining lots kindly given us for those purposes. These buildings are rapidly approaching completion, at least so far as the carpenter is concerned, and he wants his pay. With the means in hand it will be impossible to pay him in full; while the Plastering, Painting, and most of the Church furniture yet remain to be provided for. To meet these engagements and necessary wants I feel obliged to throw myself upon the liberality and kindness of my brethren and friends for at least $1,000 more.

This enterprise, one of the cheapest and most economical of its kind, will yet exceed our early estimates by more than the sum named. At first we hardly hoped to build the whole of our Church edifice, but contributions came in so kindly and so much more liberally than we had ever ventured to expect, that we felt authorized to attempt the whole of our plan at once, and thus present our Church perfect with a Chancel and Robing room as well as with a Nave, &c. This carrying out of our whole design, added to the failure of our first contractor by which we lost much precious time, during which there was a great advance in the price of materials, labor, and cost of living, accounts for the difference.

Besides the beautiful and valuable lots on which we are building, we have received in cash from all sources $2,368. Of this there have been expended for

Stone and Brickwork.	$300
Timber and lumber.	1,150
Windows.	130
Nails and bolts.	130
Freight, carting and other incidentals.	100
First payment to carpenter.	320
Total payment thus far	$2,130

Leaving on hand $238. Our contract with the capenter calls for $1,076, to wit: $756 for the Church, and $320 for the Parsonage.

You will observe as above that $320 have been paid him and that $238 more are ready, leaving a balance of $518 yet to be provided for him. Besides this, $500 more is a very low estimate to cover the cost of painting, plastering, seating the Church, and some other unavoidable expenses. From this statement our friends will see that we shall need all, and perhaps more, than we have presumed to ask for. For this outlay we are securing at this important point a well-built and beautiful Church that will accommodate 300 persons, and a Parsonage, (in our peculiar circumstances as much a necessity as the Church itself,) that will do credit to any Parish; and all for less than $3,500. No where else perhaps could so much have been accomplished for less than $4,500. Our Bishop was pleased to say at his visitation in August that our contracts were well and wisely made, and our money, as far as he knew, judiciously expended. He also in a letter in which the Missionary here "is affectionately commended to the kind offices and liberality of our Brethren" speaks of this place as "one of very great importance—and that the necessity of having a suitable and decent place of worship at Loudon, can hardly be over-rated." The Bishop of GEORGIA also in a private letter kindly expresses interest in this effort, and says he "hopes soon to see a Cordon of Churches extending from the confines of Georgia up through the valley of East Tennessee to Virginia." This will be the first which we can present to greet the traveller as he comes up from the south and south-west.

There is another way in which this mission and the Church generally in East Tennessee can be greatly strengthened, and that is by emigration. It is notorious that Churchpeople do emigrate, and often to regions where they can neither benefit themselves nor the Church. Here they can do both. I therefore beg leave to suggest to our brethren in the ministry, the importance, in a missionary point of view, of advising and directing emigration to us. Loudon, then, I can recommend, as a most advantageous place for all kinds of manufacturing, especially for articles and fabrics of leading and general use. It is at once convenient to the iron, coal, and copper mines; in the midst of a most bountiful grain-growing, stock-raising, and provision-producing country: on the borders at once of the cotton and grazing States, with unrivaled railroad or river transportation for the fabrics or the raw material to or from the markets of South Carolina, Georgia, Alabama, Middle and West Tennessee, and we hope soon to add those of Virginia and Kentucky. No where else in the Union, perhaps, can the advantages of cheap labor and cheap food, abundant raw material, fuel, and water-power, be brought together in a climate, at once so mild yet bracing and singularly healthful, possessing all the advantages of the North and the South, with few of the supposed disadvantages of either. These suggestions are perfectly disinterested, and made solely for the benefit of the Church, which else must have a slow and tedious growth here. Can we not have the help of a few judicious, resolute, and enterprising men; a few sound, and heartily-in-earnest, working laymen, a few teachers to train up the youth of this country in secular knowledge, and in the faith, fear, and love of GOD.

I send abroad this Circular begging all to whom it may come to send me something for the good cause I have in hand, and hoping that whatever is done may be done quickly.

It is respectfully desired that contributions should be sent in the shape of Bank Checks or Certificates of deposite, payable to my order. Please direct all such remittances to Loudon, Roane county, Tenn. If Bank Bills are sent, please cut them and send one half to Loudon, the other half to Athens, Tenn.

Your brother and fellow-laborer in the cause of CHRIST and His Church, J. L. GAY.

P. S. In response to the above, sent lately to most of the Clergy, and to some others, I have received, up to this date, just fifty-one dollars, which is acknowledged in another column. Many a one, doubtless, has read this, and thought perhaps that it should be responded to, but still, only eleven persons out of seventeen hundred have sent me anything. The assistance so confidently expected comes not, and sadness and fear begin to take the place of hope. Must it come to this, that home and family and my own proper work are again to be abandoned, while I go abroad to solicit assistance to enable me to meet engagements entered into on behalf of the Church? Or must the parsonage be sacrificed to save and complete the sacred edifice?

Particular attention is requested to the suggestion made to Churchpeople to come and settle among us. Never were finer openings for success and for usefulness, in almost any calling, than are now to be found, at various places, within the limits of this mission, which is endeavoring to plant the Church not only here, but also at Athens, Calhoun and Charleston, Cleveland and the Copper Mines. Aid us here, and you will aid all the rest. Thanks for the many kind words and for some promises that have been received.

Loudon, Tenn., Eve of the Epiphany, January 5, 1854.

EMPLOYERS AND EMPLOYED.—Employers too often treat those under them as mere hirelings who are only to be valued by what can be got out of them. They are not encouraged to that confidential intercourse which would greatly enhance their interest in the business. If they serve faithfully, there is something due them beside their salary, and they are not unfrequently disheartened if they hear not the voice of approval. They should not expect to be either coaxed or caressed, but a word of praise is a grateful stimulus to the energy of the most disinterested. The fact that he is *subject*, makes the employed all the more sensitive to courtesy and kindness; and employers should not forget that in one sense both they and their subordinates are equal and dependent.—*Journal of Commerce.*

CORPULENCE A CRIME.—Mr. BRUCE, in his Classic and Heroic Portraits, speaks of the dangers of becoming too fat in Sparta:

"The ancient Spartan paid as much attention to the rearing of men, as the cattle breeders in modern England do to the breeding of cattle. They took charge of the firmness and looseness of men's flesh, and regulated the degree of fatness to which it was lawful, in a free state, for any citizen to extend his body. Those who dared to grow too fat or too soft for military exercise and the service of Sparta, were soundly whipped. In one particular instance, that of NAUCLIS, the son of POLYBUS, the offender was brought before the Ephori, and a meeting of the whole people of Sparta, at which his unlawful fatness was publicly exposed, and he was threatened with perpetual banishment if he did not bring his body within the regular Spartan compass, and give up his culpable mode of living, which was declared to be more worthy of an Ionian than a son of Lacedemon."

COMMUNICATIONS.

LETTERS FROM CALIFORNIA, No. 1.

VOYAGE TO ASPINWALL.

It was at 2 P. M., Tuesday, Dec. 20th, that the *George Law* fired her gun, and the last cable which bound us to the wharf was thrown off. As we slowly glided out into the stream we felt that our ties to home were broken and we were fairly under way. It is easy to talk of breaking the associations of a life-time and going forth to seek a new home, "not knowing the things that shall befall us there," but when it comes to the actual reality, and we catch our last view of the faces of friends sorrowing because they may see us no more, it becomes something widely different. Yet the die was cast, and we could then only look to the shadowy future.

At 5 P. M. the engine was stopped for a few moments, and a small boat came alongside to take the pilot off to his own little vessel, which was dancing on the waves a short distance from us. The vessel had previously been searched and tickets shown to find out those who had smuggled themselves on board. This is a necessary precaution before we get out to sea, particularly in these California ships, when so many are willing to adopt any measures, when funds are wanting, to get to the land of gold. Two or three poor wretches were detected and sent back in the pilot's boat. As they were sent over the side of the ship we were aroused by the most terrific shrieks, and found they proceeded from a poor German they were forcing into the boat. He shouted and yelled and clung to the railing, and in all my life I never saw such a picture of agony and despair as was written on his ghastly pale face. "I paid de ship, oh, mine goots, mine goots, I leave mine goots. Mine comrade, mine comrade!" he shrieked. "Put him off," sternly shouted the captain. But just as his last hold was being unclasped by the sailors, there was a rush through the crowd, and another German appeared, holding out a ticket. It was the missing document, just in time to save him. It seemed that both their names had been placed on the same ticket, which was in charge of his comrade, the clerk had not noticed it, and their ignorance of English prevented them from making the proper explanations. No wonder he shrieked when he was about being sent back to New York without friends or means.

The first evening was dreary enough. It was excessively cold and there was no fire. Upon appealing to one of the black waiters in behalf of the ladies, he gave us the comforting reply—"No fire aboard dis ship, 'cause you be warm in two days." There are about six hundred passengers, and many of them a pretty rough set. The unavoidable confusion of this crowd contrasts badly with the order and propriety of our vessels to Europe. There are about a hundred and fifty first cabin passengers, and as soon as they have finished a meal, the second cabin passengers pour in to get theirs at the same table. There is necessity for the most vigilant police aboard these boats, for there are a set who go up and down for the purpose of robbing. The second day we were out one of the passengers was robbed by his trunk being opened. The key was found in the steerage, and one of the passengers arrested, as a waiter had seen him at two o'clock in the morning in the first cabin. He was stripped and examined by the captain and purser, but nothing found to condemn him. The next day the mate arrested a steerage passenger loading his revolver to shoot another. The pistol was confiscated and the man informed that if he indulged in amusements of that kind he should have the most summary justice executed upon him.

There are pleasant people here as elsewhere, and the enjoyment of our voyage is much increased by having as our companions my old parishioners, Mr. and Mrs. V. of Albany. For the first few days we had the most remarkable run I have ever seen at sea. There was scarcely any wind or waves, and everything about us was as calm as it could have been on the Hudson river, presenting no possible inducements to sea-sickness. Our progress has averaged about 220 miles a-day. On board of a ship "one day telleth another." We lounge in the cabin, try to read, and walk on the deck. A few who have the *entree* of the Captain's pleasant stateroom on deck gather there and hear wonderful stories from old Californians of the terrors of crossing the Isthmus. Our Captain, by the way, McGowan, is one of the most pleasant gentlemanly officers with whom I have ever sailed. It is strange how soon we get up a home feeling in the vessel, and all its associations become familiar. There is a perfect monotony however. Mrs. Osgood, I believe it is, says, the only two things which vary life at such a time are—

"Sometimes we ship a sea, alas! and sometimes see a ship."

We went one morning, under the direction of the Captain, on an exploring expedition through the ship. We descended by the narrow iron stairs story after story until we got below the surface of the water. There were the immense boilers, and all around us the massive machinery, working as smoothly and quietly as possible, seeming in the results they produced, impelling forward the mighty mass, to be the very triumph of human ingenuity. The two immense engines cost about $80,000. Thence we went down into the crowded steerage. Here open berths are ranged on each side, and it struck us as being decidedly, particularly when we reach the tropics, more comfortable than our closed staterooms. There are open portholes at the sides, and gratings above, which give air and light, while, owing to the assiduous care of the first-mate, Mr. Howard, the most perfect cleanliness prevails. I noticed life-preservers hanging on every side, of which the Captain told me there were 800 on board. The whole place too seemed vocal with music. There was a German there who had several hundred Canary birds in small cages, which he was taking out to San Francisco, where they will bring very great prices.

The first-cabin presents a curious appearance of an evening when the sea is quiet and all can be out. Dispersed along the tables, which stretch the whole length of the cabin, are perhaps a hundred men playing cards, though all gambling is strictly forbidden. Many more passengers, male and female, are scattered about talking or trying to read, while there is a musician who has placed his notes on the table and is practicing on the violin as coolly as if he were in his own room alone. By ten however all is quiet in the cabin, for no lights are permitted after that hour in the staterooms.

Friday noon found us exactly in the latitude of St. Augustine, and the air gave notice that we were rapidly drawing near to the tropics. The little stove in the Captain's room (the only one, by the way, in the ship) has been taken down, and to-day the awnings are to be put up. Overcoats are discarded, and the decks present a Summer scene.

The Festival of the Nativity dawned upon us as beautiful a day as the imagination could conceive. There seemed scarcely a ripple on the sea, and not a steamboat on the Hudson in the month of June passes over a smoother surface. At 8 o'clock we made our first land, the little island of Maraguana, exactly as the Captain had predicted, who told us within an hour when we should see it. At ten arrangements were made on the quarter-deck for service, and I read the prayers of the Church, and gave them a Christmas sermon. We had a large congregation, though with very few Churchpeople among them; yet it was pleasant to be able thus on the wide sea to observe this Festival, and while we knew many prayers were offering up for us at home, to be able to send forth ours for the faithful everywhere. In the afternoon I went forward to the steerage, and by means of a colporteur, who was distributing tracts among them, arranged a service. They crowded around me in a circle, and listened to the prayers I read, and the address I made them, which with many, I fear, is the last they will ever hear on that subject. About 150 are going out as laborers on the Panama Railroad, and half of them before six months will be in their graves. I pressed on them this contingency as fully as I could, and gave notice that if any of them wished to see me during the voyage, either for advice or in sickness, to send for me and I would come to them.

The days now are growing long. At half past six the sun had just set, and the West was covered with golden clouds. The air was as warm as June, and in the evening the passengers were all gathered on deck, the brilliant constellations in this Southern sky rendering it as bright as moonlight. And thus closed the Festival, as pleasant a day as could be spent, were it not for the consideration of absence from those we hold dear.

Monday, 26th. Hot—hot! We passed the point of Cuba in the night, and are now within sight of the hills of St. Domingo. A steamer is seen on the distant horizon, which the Captain decides to be the *Yankee Blade*, which left at the same time with ourselves. Flying-fish are rising from the ocean about us, and every one on board is giving evidence of the effects of a tropical atmosphere. Reading is hard work, and writing harder. In the afternoon we made Jamaica, and until dark were running along the coast near enough to see the trees and houses. It is a bold mountainous region, similar in appearance, we were told, to the Sandwich Islands. The eminences were wreathed at the top with clouds, while a purple light from the setting sun rested on the beautiful slopes. At 6 P. M. a canoe came off and put on board a half-naked negro pilot. We were then at about 40 miles from Kingston. At 9 o'clock we reached the entrance of the harbor, the remains of the old city of Port Royal, destroyed many years ago by an earthquake. A couple of rockets thrown up brought off the health-officer and customhouse official to discharge their duties, and then we anchored for the night.

Tuesday, 27th. At daylight we had before us the prospect of this beautiful scenery, the high mountains back, and the old city on a plateau at their base. The steamer raised her anchor at six and went in the three miles to the wharf. The groups of cocoanut trees with their tufted tops made picturesque features as they rose out of the gardens of the city. Our first visitors were troops of negroes, who plunged into the water to swim round the ship and dive for coins thrown to them, a performance in which they never failed to be successful, coming up with the money in their mouths. In company with a few friends I went on shore and took breakfast at the hotel. In that delightful atmosphere, before the coolness of the morning had gone off, the breeze blowing in through the open windows, our breakfast of coffee, rolls, eggs, and oranges was a perfect luxury after a week at sea.

Kingston has an antique air, and at the same time marks of a visible decay. The houses are all alike, with large piazzas and every contrivance for avoiding heat. Nothing however but the arrival of a steamer infuses any life into it. The streets are crowded with the most wretched looking negroes to be seen on the face of the earth. Lazy, shiftless, and diseased, they will not work since the Manumission Act has freed them. Even coaling the steamer is done by women. About a hundred march on board in a line with tubs on their heads, (tubs and coal together weighing about 90 pounds,) and with a wild song empty them into the hold. The men work a day, and then live on it for a week. The depth of degradation to which the negro population has sunk, is, we were told, indescribable. The inhabitants of Sodom were pure compared with them. "Once," said a gentleman to me, "you did not see an untidy negro in the streets. Now, look at them!" pointing to a group of squalid wretches. This is the unvarying testimony of all the residents I have seen.

Everything about the streets has a very tropical appearance. Negro women are everywhere with the greatest profusion of fruits in a state never seen with us. We took a carriage to ride out into the country. On our way we stopped at the parish church, which happened to be open. It is a venerable building in the form of a cross, the walls and pavement perfectly covered with monuments of the old aristocracy of the island or British officers who had died here. The rector, the Rev. Dr. Stewart, had not yet arrived for service, and as we had not time to remain, I left my name with the sexton. Just as we were sailing, the Doctor returned my visit, but it was too late to go on board, and he was obliged merely to send me his card. Just beyond the city is a fine country-house, once occupied by Santa Anna during his temporary exile. The barracks too are near the city, where the West India Regiment is quartered. It is composed of blacks under the command of British officers. The privates, with their black faces and crimson uniforms, made a curious appearance. The white soldiers are stationed on the mountain a dozen miles off, for health. We drove out to the Bishop's residence, about four miles from the city, the most beautiful place in the neighborhood. It was purchased for an Episcopal residence by the government, but has been given up by the Bishop for a college. I regretted to find that he was absent, being for health at his place farther up the mountains. Having known him a couple of years ago when in Geneva at Bishop DeLancey's, it would have afforded me pleasure to have renewed our acquaintance. The Rev. Mr. Hanford of the College was there, who received us with the utmost cordiality, and with whom we spent a pleasant half-hour.

The summer-houses here are all alike, except in size, with broad verandahs and luxuriant gardens about them, often fenced with the close Cactus, sometimes twelve feet high—the kind we cultivate in flowerpots. The roads were crowded with negro women on their way to market, their fruit carried in large baskets on their heads or on little donkeys driven before them. On our way through town we stopped to see our consul, Col. Harrison. The old gentleman, now eighty-four years of age, is, perhaps, the only one living who held a commission from Washington. He is a cousin of the late President Harrison, his roommate at school, and commissioned with him in the army. When fifteen years of age, as he told us, being in England, he was pressed for a sailor, and remained for several years on British ships-of-war. At last, in the Mediterranean, there came an old admiral, who, before the Revolution, when stationed on our coast, had been entertained by his family in Virginia. He made himself known to him, and was at once released and restored to his country. He has now passed more than fifty years in the West Indies. Last year he visited New York, after an absence of fifty-two years. What a change must he have witnessed! It was like dropping down on a new planet.

The *Star of the West*, which left when we did, has just come in. She goes to San Juan for her passengers to take the Nicaraugua route. I went on board of her, but found no familiar face. The gentleman with me knew Thomas Francis Meagher, who was a passenger, but we found him quietly shut up in the captain's office. Being on British ground, it was advisable for him not to be leaving the protection of our flag. He is to deliver a course of lectures in San Francisco on the Irish orators.

We have an accession of passengers in the shape of fifty Coolies, who were imported into Kingston from the East Indies, to work in place of the negroes. They are going to labor on the Panama Railroad. Poor fellows! they will probably find their graves. At two o'clock the gun again fired, and, as before, we swept out into a smooth and summer sea.

December 29. For two days we have been sailing over the Carribean Sea. How the very name brings up the stories I read in my boyhood of the exploits of the bold Buccaneers in these waters! The North Star, night after night, is sinking in the heavens, while on the edge of the horizon, towards morning, we see the brilliant Southern Cross—that emblem of our salvation—gemmed on the skies, on which the old Spanish Cavaliers gazed with such mysterious awe. To-night we expect (D.V.) to reach Aspinwall.

I have written these hasty notes amid all the confusion of a crowded steamer, yet, such as they are, they may inform our friends of our progress to our distant home. When we reach the Pacific, I hope to be able to describe to you our crossing the Isthmus. W. I. K.

For The Churchman.

Mr. Editor: Dear Sir; In the new book called "Pamphlets for the People," just issued from the press of Hooker, in Philadelphia, I find the following errors, of which please print the enclosed errata:

Sequiturs, p. 11, is erroneously printed *sequiture*.
Final, p. 22, is printed *Frail*.
Demonstrate, p. 36, is printed *denounce*.
Conveyer, p. 41, line 15th from bottom, is printed *receiver*.
Pio Nono, p. 49, is printed *Pio Nino*.
Vanishing, p. 75, is printed *vouching*.
Pari paribus, p. 99, is printed *pari parribus*.

As I know the author to have been absent when the work was going through the press, he will be obliged to you for making the above corrections for the benefit of those who shall read this Defense of the Church against the late assaults of the Methodist clergy. X.

For The Churchman.

Mr. Editor: Allow me to call the attention of your patrons to an effort now being made in the northeastern part of the city of Williamsburgh, by the Rev. Alvah Guion. A valuable plot of ground has been given on condition that a church worth $5,000 be built within two years. Will not those sons of the Church whom God has, and is still, prospering, give a portion of their abundance towards the permanent planting of our Church in this rapidly increasing neighborhood.

A Williamsburgh Rector.

For The Churchman.

THE SUPPORT OF THE CHURCH.

Jewish Liberality worthy of Christian Imitation.

In the twenty-fourth chapter of the second book of the Chronicles, we find the following record:—

"And at the king's commandment they made a chest, and set it without at the gate of the house of the Lord. And they made a proclamation through Judah and Jerusalem, to bring in to the Lord the collection that Moses the servant of God laid upon Israel in the wilderness. And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end. Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that there was much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance. And the king and Jehoiada gave it to such as did the work of the service of the house of the Lord, and hired masons and carpenters to repair the house of the Lord, and also such as wrought iron and brass to mend the house of the Lord. So the workmen wrought, and the work was perfected by them, and they set the house of God in his state, and strengthened it."

Thus did the Jews, when, influenced by the authority and example of those who were chief in civil and ecclesiastical government, they would testify their regard for the religion from which, under wicked rulers, they had often apostatized. The servants of God who, from time to time, were sent with special commission to reclaim them from error, or encourage them in duty, uniformly urged the restoration or continuance, with fidelity in practical observance, of the outward forms and exercises of religion, in their proper dignity and solemnity, not indeed as its essence, or as an *end*, but as both a reasonable and divinely appointed *means*, and a natural *effect*, of true inward and spiritual religion. And it is worthy of remark, that the most solemn warnings and cautions against mere formal religion, and declarations of its worthlessness and offensiveness to God, unless connected with true spirituality, are to be found in the Old Testament, which was given to the Church when a highly ceremonial religion was required of its members. It is not true, therefore, that such warnings, cautions, and declarations, are any arguments against the principle that outward and visible signs and forms are essential to true religion. Indeed it is a clear Bible truth, that that is not genuine Christian spirituality, which does not subdue the mind and heart into earnest and pious observance of outward and visible religion.

This principle has always been incorporated into the dispensations of God's grace and mercy towards our race; as it is indeed with the nature He has given us. The true religion has uniformly, by God's appointment, addressed itself to the heart, not only *immediately*, but also through the senses and feelings. Form and ceremony have ever been inseparable from it. Places have been prepared and set apart for the public and solemn administration of its services, rites, and ordinances. Due order and method in these have been appointed and directed. Persons have been consecrated and supported for the purpose of bestowing their time, talents, and labor, on its several ministries. Various appendages, either necessary to decent and orderly ministrations, or promotive of their due solemnity and effect, have been required and adopted.

The divine will and pleasure has been herein clearly manifested: it is an unchristian spirit which would set itself against it; it is an ungrateful spirit which will not thankfully admire the wise and kind adaptation thus shown of the dealings of God's grace to the principles and feelings which He has implanted in our nature. Of *these* ample proof is afforded by most of those who profess more or less indifference or opposition to the general view here taken. To say nothing of what they greatly insist on as external proprieties in their own habits of worship, the very adoption of peculiarities of personal manner, dress, and language, is proof that they admit the propriety and importance of external observances in religion.

This principle, thus hallowed and established, represents religion as what is not only to attract the respect and observance of men, but also to be *supported* by the liberal devotion of the means which Providence has entrusted to them, to the proper maintenance of its public ministrations, for themselves, their households, and their fellow-men. The religion set forth in the Bible, and the uniform experience of the world, will be false instructors, if true piety and morality, with all their blessings to our race, can be maintained and propagated, without sustaining those ministrations.

It was in application of this truth, that the royal command noticed in the passage quoted above was proclaimed to the inhabitants of Judah and Jerusalem, and by them so faithfully and liberally obeyed. To "set the house of God in his state, and strengthen it," by providing for its repair and due adornment, and generously supporting the consecrated men who were to minister in its several offices, and by providing whatever was decent and proper for the due and solemn celebration of those offices; was the mode in which the Israelites were taught, as members of the Church of God, to show the genuineness of their profession of the true religion, the honesty of their devotion to its duties, and the sincerity of their desires to have it established and extended in the community. Of the venerable Priest under whose pious counsels and example they acted herein, when he died, after a long and faithful ministry, the record remains, so full of honor to his memory, "They buried him in the city of David among the kings, because he had done good in Israel, both toward God and toward His house."

We are told that for the pious and important object stated, "all the *princes* and all the people *rejoiced*, and brought in, and cast into the chest." Here is a noble example set by those in authority; well worth the imitation of all whose stations or circumstances give them influence in society, and of course lay upon them a heavy responsibility for the effect of their example. Whatever means thus accrue, should, as an offering of gratitude to God, and in discharge of a solemnly enforced Christian duty, be first and mainly consecrated to *doing good*.

They "rejoiced." It was no involuntary service, or forced contribution. It was not given to save appearances or avoid importunity. It was not the result of mere passive willingness. They "*rejoiced*, and brought in, and cast into the" offerings of the Lord. They knew the importance of the object, and how inseparable true devotion to their religion was from liberal and disinterested contributions to it. They rightly accounted it, as the most important and obligatory, so also the most delightful, appropriation of their wealth. We, under the better dispensation of the Gospel, are taught that what we give for purposes of piety and charity should not be "grudgingly or of necessity, for God loveth a *cheerful* giver;" that those "who are rich in this world" should "be *ready* to give, and *glad* to distribute"; and that every Christian's rule of uniform and untiring charity should be, "As God hath prospered him." It is difficult to conceive how the true Christian, weighing the infinite superiority of the blessings of his religion, above those of the Jewish, can avoid the conclusion, that what he owes to the Lord certainly falls not short of what, in tithes and offerings and gifts of various kinds, was the pious Israelite's expression of grateful devotion.

So liberal were the contributions in the case before us, that it became necessary, from time to time, to empty the chest, and carry "it to His place again." And this was done "day by day" until they had "gathered money in abundance."

In what our religion requires us to do, in the great essential work of providing, and maintaining in their proper state, for ourselves, and those who need our aid, and to whom we are able to extend it, houses of God; and in what it requires us to do in the general support, and towards the welfare, of that spiritual edifice, the Catholic Church, which is "built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the Chief Cornerstone"; we are to provide for a degree of spiritual illumination, comfort, and enjoyment, and a purity and efficiency of religious and moral influences, of which these zealous and devoted men knew but a faint resemblance.

As connected with the practical application of what has been said, to the hearts and prayers of his readers, the writer would draw attention to the fact, rendered apparent in proportion to the intelligence, thoroughness, impartiality, and christian temper and spirit, in which it is investigated, that, whether we look to its historical connection and identity with the Church of God established in Britain in the early days of the gospel, or to its faith, order, and worship, as compared with those which Holy Scripture and ancient authors prove to have been settled in the Church by Christ and His Apostles; *our communion* presents a just claim to being regarded by its members as the best means of bringing individuals to Christ, of diffusing around us the inestimable temporal and spiritual blessings of the gospel, and of promoting the interests of that gospel throughout the world. Let *it* be, in all its legitimate principles, ministrations, and influences, that "house of the Lord" to which we will rejoice to bring our offerings for the cause of God; to be promoted by the proper maintenance of the hallowed services of that house, and by the due and orderly extending of its blessings to our fellow men. Let this be done so liberally as to furnish "money in abundance," to be thus devoted to the Bestower of all our blessings; and let the constant rule and measure of prayer and effort, be the earnest desire that, by the blessing of God, it may yet be written of what we have thus at heart, as it is of the pious design of Joash and Jehoiada, "the work was perfected." B. T. O.

THE CHURCHMAN.

NEW YORK, JANUARY 21, 1854.

All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

We beg to remind our subscribers that our terms of subscription are in advance, and therefore we must regard those as being in arrear who have not made their payments in accordance therewith. We have furnished bills in most cases, and those who have not already received them will do so (D. V.) during the current month. If they would remember that their subscriptions fall due at the commencement and not at the termination of the year, and that we never send out a bill before the amount thereof is due, they would save us the disagreeable necessity of so frequently demanding payment in advance. tf

MEMOIR OF DR. WILLIAM CROSWELL.

From the time of our first meeting with Dr. Croswell, our acquaintance with him grew closer and closer till the day of his death. We saw him much and often; in his public teachings, his private ministrations, at his own fireside, beside the couch of sickness, when his heart was bowed with grief, and when words of genial wit and humor were playing from his lips, in the social gathering of friends, and in "the talk man holds with week-day man in the hourly walk of the mind's business." We therefore feel as having some right both to know his real mind and character, and to set forth what we know. Not unfitly, perhaps, may we apply to him those lines of Wordsworth, describing the Pastor who discourses so movingly and with such holy pathos in "the churchyard among the mountains:"

"There in his allotted home
Abides, from year to year, a genuine Priest,
The shepherd of his flock; or, as a king
Is styled when most affectionately praised,
The father of his people. Such is he;
And rich and poor, and young and old, rejoice
Under his spiritual sway. He hath vouchsafed
To me some portion of a kind regard;
And something also of his inner mind
Hath he imparted,—but I speak of him
As he is known to all."

It is sometimes hinted, and that not obscurely, that Dr. Croswell was in some sort or some degree the dupe of men whose designs were too deep for him to fathom, or too bad for him to comprehend. Thus, under pretence of sparing him, but really to spare themselves, certain men would substitute something like the innocence of a child for the real virtue of the man, and, with a sort of patronizing insolence, excuse him for doing as he did, on the ground that he knew not what he was doing nor whither he was going. Assuredly, nothing could be further from the truth. It is simply the last apology that could be set up for him by any one that knew him. We do not believe there was ever any man in the American Church, who saw more clearly or understood more fully the real principles and bearings of his course. Dr. Croswell, though he made no show of it, was a man of remarkable clearness, strength, and grasp of intellect. It is true, his faculties were so nicely balanced, that they seldom made any noise in working; but he was a very sharp-sighted and far-seeing man. In solidity of judgment and practical sagacity, he was very hard indeed to beat. His perception of character was exquisitely keen and just. His shrewdness acted like instinct: they that would get round him had need to be up very early, and be very industrious after they were up. But that he was the soul of honor, his presence was no safe place for a breast peopled with ugly contents: we have known instances where, to his quick and searching apprehensiveness, people, without dreaming of it themselves, have split the very secrets which they were most studious to keep close. They who thus affect to excuse his alleged errors by a sort of fictitious innocence, if they knew how piercingly he sometimes scrutinized their characters, and saw to the bottom of their purposes, would speak of him in a very different strain. If he did not betray to them the working of his thoughts, that was because he saw much further into them than they could into him. Were faculties given them to discern the strength and clearness of intellect underlying the simplicity, ease, and sweetness of his poetry, they would be apt to suspect that his eye was not exactly the one to be cheated by disguises; that he was not the man to work, without an understanding of what he was doing, and why. The severity and solidity of judgment which still presides over his shapings of imagination, giving artistic symmetry and completeness to his work, and making his thoughts at once intelligible to the simplest and instructive to the wisest, bespeaks something more than the innocence of the dove. Certainly, if Dr. Croswell cannot be admitted to have been good but by supposing him deficient in penetration and insight, then the idea of his goodness must be given up.

With these large and vigorous powers of thought, he joined the most untiring industry in his sacred office, and the most sensitive delicacy of feeling and conscience. Obstacles or impediments in the way of duty he knew none, would see none. As self-sacrificing in will as sagacious in mind, he never would allow himself to be busy, or sick, or wearied, or worn out, when there was anything to be done. At all times of the day, at all times of the night, in storm or in calm, in cold, or wet, or dust, or heat, he was ready to spend and be spent, to traverse lanes and alleys and passages, to enter the abodes of poverty and want and wretchedness, wherever there was suffering to be relieved or ministered unto, wherever there was need of instruction, comfort, counsel, help, or, indeed, of anything that lay within his province either as a Christian or as a man. The more denial and sacrifice of self there was in anything, the surer he was to do it, and to keep still about it. To be "kind to such as needed kindness" seemed the very pulse of his being: we question whether there was ever a time when he was so straitened or overdrawn, but that "he had a tear for pity, and a hand open as day for melting charity." His sympathies, too, were always fresh and healthy, and were far too deep and strong to be capable of anything approaching to cant or sentimental coxcombry: he was none of

"The sluggard Pity's vision-waving tribe,
Who sigh for wretchedness, yet shun the wretched,
Nursing in some delicious solitude
Their slothful loves and dainty sympathies!"

And over all his quickness and fulness of feeling there still reigned a stern sense of duty, issuing in a smooth and steady self-possession, and rendering him thoughtful, considerate, and discreet in whatsoever he did, as if he were no less fearful of disserving than anxious to serve the cause in hand; to mean well, being with him no excuse for any mistake which his utmost prudence and foresight could prevent. So that his course herein was quite the reverse of theirs, who, relying on their sincerity of motives, take a virtual indemnification therefrom for their blunders and miscarriages; as if the having intended to make things better were a sufficient atonement or apology for having made them worse.

In his ministerial labors, the secret of Dr. Croswell's method lay in cultivating a just and legitimate familiarity between his mind and the things before him; for which cause his thinking was rather generative than talkative, and was in an eminent degree barren of controversies and fruitful in effects. Of all the men we have ever known, he had perhaps the least ostentation of means and processes: he never did anything for the sake of doing it, never said anything for the sake of saying it: in whatsoever he had to do, there was first a severe exercising of his eye and his judgment on the occasion, and then a careful suiting of his means and his use of them to the end, the matter, and the exigency. Hence his singular freedom from everything like redundancy of act and speech. Hence also the seeming disproportion in his case between the processes and the results: the former were kept so silent and self-withdrawn, that they whose concern was chiefly with these would naturally think he was doing very little; whereas any one who gave his attention to the results could hardly choose but wonder how he did so much, and would be apt to think they had come of their own accord, or by the interposition of some higher agency. Such was the divine art whereby he managed to let his light *so* shine before men that they might see, not him, but his good works, and glorify, not him, but his Father in heaven. From this point in his character, we have often thought that if the poet Daniel had written with him actually in his eye, he could scarce have hit him off more aptly than in the following passage from his elegy on the Earl of Devonshire:

"I sincerely will report,
First, how thy parts were fair convey'd within;
How that brave mind was built, and in what sort
All the contexture of thy heart hath been:
Which was so nobly fram'd, so well compos'd,
As virtue never had a fairer seat,
Nor could be better lodg'd, nor more repos'd,
Than in that goodly frame; where all things sweet,
And all things quiet, held a peaceful rest;
Where passion did no sudden tumult raise,
That might disturb her. Nor was ever breast
Contain'd so much, and made so little noise;
That by thy silent modesty is found
The emptiest vessels make the greatest sound:
For thou so well discern'd'st thyself, had'st read
Man and his breath so well, as made thee force
The less to speak; as being ordained to spread
Thyself in action rather than discourse."

During the greater part of his time at the church of the Advent, Dr. Croswell had an assistant in the ministrations of his parish. For the most part, however, such assistance was provided for him without or beyond his wish, by those who were sometimes more anxious to have him helped, than able to judge whether the help might not prove a hindrance; as in fact it some times did prove; though in such cases he was careful to say nothing about it; being willing to be encumbered with help, and even to seem helped when he really was not, as knowing it was, or thinking it might be, a gratification to the overflowing kindness and benevolence that wished and sought his relief. We have ample authority for saying, that the solicitude and anxiety of mind, caused by those associated with him, were often harder and more wearing upon him, than the doing of all the work would have been. And even when he had assistance at command, the more lowly and obscure and drudging portions of the labor were commonly borne by himself; partly, because these were the portions which he was most concerned to have well done; partly, as knowing them to be the least agreeable and inviting to the clergy generally; partly, from his native modesty, which made him always prefer to be working where his work would attract the least notice, and make the least noise; and partly, because his sprit felt most at home and in its most congenial element, when he was in the way of finding and serving Christ in His poor. But, besides these most necessary, though, to most minds, least attractive parts of parochial labor, he was almost always present and partaking in the daily morning and evening services of the Church, and hardly ever preaching less than once on Sunday, and often, at certain seasons, on other days of the week. So that nearly all the private, and seldom less than half the public, ministrations of the parish were done by him; not more than one-fourth of the whole being left to his assistant, and that fourth being of the kind which, from the kindlings of publicity, is most exciting and inspiriting to the faculties, and at the same time most attractive and pleasant to the natural mind, as offering the fairest chance for growing in popular favor and consequence; thus himself really doing the work of an assistant while bearing the care and responsibility of a principal. So far was this model priest, this gentlest and kindest and sweetest of shepherds, from shirking anything but what most clergymen would regard as the chief honors and encouragements of their office. We speak from personal knowledge and experience of the man, in the every-day course and tenor of his life.

Dr. Croswell was too wise a man and too inward a Christian to be, or to aim at being, a popular preacher, in the common use of that term. The taking arts of public oratory, the fine nets and stratagems for catching admiration and applause, he did in no sort affect; to the cultivation of them he was not to be tempted; the instincts, or what seemed such, of his mind and heart held him far above them; they were offensive to his taste, and he was religiously and on principle averse to them. His sermons reflected the calm earnestness and simplicity of his character. His style of writing was occasionally severe and naked, commonly chaste and sober, sometimes rich and copious. Its graces and beauties (and it abounded in them) dropped along negligently and unconsciously, as if they could not help it. Ambition of point-making and of trope-weaving he had none, though his perceptions were remarkably acute, and his imagination singularly fertile. In his preaching there was the same freedom from idle pomp and false elaboration, the same withdrawment and aloofness of self, the same keeping out of sight behind and beneath his subject, as marked his other forms of labor. Any such agitations of intellect or fancy, as would set off his powers and cause diversion from the entire point, were studiously shunned. Yet his mind was all alive with genial and spontaneous activities; but those activities were thoroughly disciplined into subordination to the end for which he worked. In short, the subjective processes were as far as possible kept hidden under and within the object-matter of his thoughts: to set forth Christ and Him crucified in such a way that himself should not be seen nor thought of,—this was the point where all the faculties of his noble and beautiful mind met and shook hands together. So that, in comparison with most other preachers, we may justly say of him, that, like the images of Brutus and Cassius at the funeral of Junia, he outshone the rest, because not seen. But especially, in his preaching, as in the other parts of his work, he was as far as possible from making or letting the operative and practical vanish in the smoke of subtle, or sublime, or pleasing speculations.

As for the temper of his preaching, we have never known any one who was less given to the moving of controversies, or the mooting of disputed points; and even when he touched upon the matter of them, as of course he sometimes must do, he had a remarkable skill and felicity in so ordering and tempering his thoughts and words as not to generate any conflicts or antagonisms of feeling. It was the rarest thing for him to be heard putting forth any matter, or doing it or in such a way, but that not only all classes of Churchmen, but also the better sort both of Roman Catholics and of ultra-Protestants would cordially go along with him. High Churchman as he was, it was much less common for him, than for most of his brethren on the other side, to say any thing that honest Presbyterians, or Baptists, or Methodists, or even Unitarians, would be apt to find fault with. So far was he from any thing like a querulous, or wrangling, or contentious spirit; as if he had an instinctive perception that the visitings of divine grace "approved the depth and not the tumult of the soul." His mind indeed was thoroughly pervaded with a sort of theological righteousness and health. And therefore his preaching had no doctrinal kinks or crotchets or angularities, no outjuttings or protuberances; it was a round, even, symmetrical, harmonious thing, ever grasping and holding a multitude of considerations in steady equilibrium and composure. Hence his example was, by contrast, a most pregnant illustration of the truth, that those who take in but a few considerations are apt to decide easily and affirm peremptorily.

Nor was his mind at all given to argumentative and dialectical processes; his method of thought was something far better, it was reproductive and representative. His labor was, not to prove this or that point, and to convince others how it must be or ought to be, but to present the matter clearly and honestly, that others might see how it was. So that his thoughts were never engaged in any thing like wrestling or overmatching with those of his listeners. And his power with them was all the greater, that he never ran a-clash or at issue with their freedom; his strength was not operative over them or against them, but within them, making them strong. In this, too, his judgment bore an equal and co-ordinate part with his genius. For his mind was too penetrating and too circumspective not to know that the undertaking to force men's assent is commonly sure to arouse and provoke their resistance; that the moment any one goes to compelling them, they naturally make it a point of pleasure and of pride to stand out against him; that because he would conquer them, therefore they will not be conquered; and that, in a word, Truth, to prevail with them, must first condescend to take their nature, become like them, and appear among them as their brother, not as their master. For the spirits of men are not and will not be subject to the spirits of men. And the corruptions that dwell and reign within us are to be dethroned and expelled by skill, insinuation, and collateral underminings, by the arts of ambush and by surprises in flank and in rear; and are only exasperated into greater energy by violence, by open antagonism, by flying in their faces, and by direct and abrupt attacks in front.

Nevertheless, Dr. Croswell had in truth a very broad, firm, strong logic. But his method was to use this merely as the supporter of his discourse, and so to keep it hidden beneath that which it upheld. It was but as the frame-work or skeleton around and upon which he wove the warm, breathing, eloquent contexture of life and beauty. But because in his structures only the vital robings and apparellings of flesh and blood were visible, therefore the unthinking were apt to suppose them destitute of bones. And they whose method was to anatomize the matter, and preach the naked skeleton, the dry bones and sinews of truth, were often thought much more logical than he. And for the same reason Locke would be thought a much greater logician than Shakespeare. The one appears very logical, because he is nothing else; because the other is every thing else, therefore his logic does not specially appear: one would be apt to say, this is no logic, this is poetry; forgetting that poetry *involves* the very highest form of logic. Thus Dr. Croswell's mind was chiefly remarkable for its well-adjusted proportion and equipoise of various powers, each always performing its due part and function in what he did. Of course therefore his thinking, in respect of its results, was eminently synthetic and creative, not analytic. It is true, a very subtle process of analysis was ever going on in his mind, but only as an undercurrent, and in subordination to something else; as, in nature, a tree analyses, by a sort of vital chemistry, the soil at its root, but only to recompose its elements anew. Even so the method and aim of Dr. Croswell's mind was to present truth in organic synthesis, and not in its abstract and elementary constituents.

From what hath been said, it may well be inferred that his piety was of a very high and noble type. It was indeed most deep, strong, simple, and sincere; and so far from being, as an ignorant, or worse than ignorant, writer has charged, anywise theatrical or fond of stage-effect, its instinct and impulse was to be as much, and to seem as little, as possible. For religion was not merely endowed with certain parts and times of his being; it had possession of the whole man. For his nature was so composed, that all its parts beat time in concert, and it had to be moving all together when it moved at all. His piety, accordingly, was considerate, even, and firm; the character, not the costume, of his mind. His zeal, though calm and steady, was most deep and intense; there was nothing fitful or periodical about it; nor was there a particle of bitterness in it, nor any thing bordering in the remotest degree on fanaticism. We have been told that in youth his temper was quick and irritable; but, as we knew him, it was established in an almost anegelic sweetness and serenity. Sorely as his manhood was tried by "the insolence of office," and by those contumelies which Burke rightly affirms to be the worst parts of tyranny, we believe he was never provoked by them beyond the bounds of a just, dignified, and every way honorable resentment. They never stirred up any currents of wrath or bitterness in him: he felt them as a man, but he bore them like a Christian apostle. In this strife, patience and meekness were his only weapons. Unhappily he was forced into conflict with one who was proof against every thing of that kind.

There is another thing which may not be omitted, as it throws light on a point about which there has been a great deal of needless biting. We have often knelt side by side with him at the altar, where we could scarce help observing him when he was either leading or following in the public services of the Church. During the reading of the prayers, whether by himself or another, his hand would be continually reaching and straining forwards, and working its fingers and muscles, thus acting as an index and exponent of his strugglings and outreachings of spirit towards the Object of his worship. So intense was the inward effort and stress of prayer, that it seemed to spread a peculiar tension throughout his whole frame. It was this utter abstraction of his thoughts from all surroundings, and this gathering up of his whole heart and soul into an energy and earnestness of devotion, that made him shrink from praying with his face towards the people. No man ever realized more deeply and vividly that the prayers were not or ought not to be addressed to the congregation: hence his reluctance to taking a posture as though he were addressing them; he seemed to have a sort of instinctive shrinking from praying in such an attitude as might naturally lead himself or them to feel as if he were speaking to them.

[Remainder next week.]

Letters from Bishop Kip.—In another column of our present issue will be found the first of a series of letters from the Rt. Rev. the Missionary Bishop of California. The high character of this Prelate, both as a divine and as a man of letters, will, we doubt not, secure the attention of all our readers to whatsoever he may write. It may be superfluous to add that we deem ourselves highly favored in being made the channel of communication between him and his "troops of friends" in the Church. By his permission we were expecting to hear from him soon after his arrival; we are now happy beyond expectation in hearing from him while on way.

"The Churchman's Monthly Magazine; a Repository of Religious, Literary, and Entertaining Knowledge, for the Christian Family," is the title of a periodical, the first number of which has just made its appearance. It comes as a substitute for the *Evergreen*, but hardly less improved in form and aspect, than in name. In recommending it for the use which its title contemplates, we can hardly employ terms too strong. When we say that among its usual contributors are the Rt. Rev. Henry U. On-

[ON]DERDONK and the Rev. FREDERICK W. SHELTON, our readers will of course gather that it furnishes some of the most genial and pleasant, and also some of the most solid and instructive writing, that can be had in the American Church. The present number is embellished with an admirable steel engraving of Bishop SEALBURY, which, together with the sketch of his life, is well worth the yearly subscription. In one of the articles, entitled "Extended Natural Religion," we recognize the comprehensive theology, the severe and massive logic, and the wide sweep of profound and original thought, so characteristic of Bishop H. U. ONDERDONK, and which have deservedly won him the reverence and admiration of the best minds in the Church. We purpose enriching our columns, as soon as may be, with this superb lucubration. The *Magazine* is only $2 a year, in advance, and is published by C. SHEPARD & Co., 152 Fulton-street.

"THE AMERICAN MEDICAL MONTHLY" is the title of another periodical which also makes its first bow to the public with the opening of the present year. It is edited by EDWARD H. PARKER, M.D., and published by GEORGE P. PUTNAM & Co.; which names, to those who know their owners, will be a sufficient guaranty of first-rate workmanship in all the departments. The Editor we know to be a man of thorough science and indefatigable diligence; an accurate and comprehensive student, and a careful and successful practitioner, in the healing art. Among the contributors, we notice the names of some whose standing is at the top of their profession. We also learn from the Editor's Salutatory, that the thing embarks with so strong a pecuniary bottom as to secure it against all the ordinary ravings and devourings of the sea.

THE PHILHARMONIC SOCIETY gave its second concert of the season on Saturday evening last, at the Tabernacle. The programme was, as usual, admirably selected, and of the most classical character, the two main features being the Second Symphony, in C, by SCHUMANN, and BEETHOVEN's Second Symphony, in D, both of which were rendered with great precision and effect. Especially would we mention the *Larghetto* movement in the latter, which in itself repaid our presence. Miss BRAINERD gave SCHUBERT's *Ave Maria* with much correctness, but sang with too much timidity. Mr. ELTZ's Bassoon solo was a very agreeable novelty. Both the music and the orchestra for this concert had evidently been cast for the Metropolitan, in whose ample space, had the fire spared it another week, both would have better justified the Society's arrangements. Exigency doomed them to the inconveniences of that abomination called the Tabernacle. These concerts have come to be recognized as the purest interpretations of the great masters that we have in this country.

THOUGHTS ON CURRENT EVENTS.

We are glad to be able to congratulate our readers on the return to office of Lord PALMERSTON. His Lordship is not a person for whom, except on the ground of his intellectual superiority, we can feel much respect. But his great acquaintance with everything connected with politics, and his really great powers of mind, rendered him a man of great importance in the constitution of a cabinet, the strength of which was in the ability of its members rather than in any political organization. For PALMERSTON individually, as for Lord JOHN RUSSELL, we have no particular kindness, and would in fact rather that they were out of the Cabinet, than in it; but so long as the Ministry contains such men as NEWCASTLE, GLADSTONE, and HERBERT, we as Churchmen must desire its continuance, and tolerate PALMERSTON and RUSSELL so long as they contribute to its stability.

In our last article, we mentioned the subject of the impending reforms in the University of Oxford and intimated an opinion that that which was most demanded was a change in the Hebdomadal Board. The Convocation is hardly a deliberative body. It can neither propose any measure, nor amend any which is proposed to it. Proposals may, it is true, be debated, but it must be in Latin. It is no disparagement to Oxford scholarship to say that this rule confines debate to a few premeditated, if not prewritten, orations. There are not many men, even at Oxford, prepared for an extempore discussion in Latin. We do not understand that there is any objection to this rule, or any desire to extend the debates in the Convocation. But the fact renders a more careful preparation of the *graces*, or what we should call the bills, necessary.

The existing arrangement confines the preparation of these to the Hebdomadal Board, which is composed of twenty-three Heads of Houses, and the Proctors. The last are masters of arts and fellows of colleges, filling an annual office connected with the discipline of the University. The twenty-three are men advanced in life, filling high stations, enjoying comfortable revenues, all of which they owe to the existing system of the University, and all of which they hold for life. The consequence is that the Board is entirely committed to the merest conservatism, and anything like change or improvement is out of the question. When a grace is proposed, it is commonly ill-considered; because concocted in an assembly, which is of too homogeneous a character to give room for any real discussion. In order to remedy these evils, that is, to render movement possible and safe, a change is desired.

We were not able, in our last, to mention all the schemes which have been suggested. In fact, some of them have come to our knowledge since that article was written. Besides the project of the royal commissioners, the Hebdomadal Board have suggested two schemes. In one, eight masters are to be added to the Board, leaving everything else as it is. The other is the construction of a second Board, the two having mutual negatives on each other's action. It has been well said, that the old constitution had always been thought the very perfection of an abstractive form of government, but that this new scheme of the Heads shows the error of those who entertained that opinion. The Vice-Chancellor of the University and Dr. PUSEY, men who agree in scarcely anything else, agree in suggesting another plan as an improvement upon the last. They have two Boards, the existing one, and another composed of masters of arts, exceeding the old in the number of members by one. They are to have mutually the right of proposing measures to each other. If the two Boards differ, the question is to be decided in a joint meeting by a joint vote, after a joint discussion. It is objected to this plan, that the mixed Board is too small for debate, and too large for conversational discussion. The plan of the Tutors, of a Board not larger than the present one, and composed of Heads of Houses, Professors, and Tutors in about equal proportions, seems to us, at this distance, the most plausible.

The event, to which, in a former aticle, we alluded as casting its shadow before, and affording a pleasing proof of the good disposition of the present administration towards the Church, has not yet actually occurred. We meant the nomination of the Bishop of NEW ZEALAND to the Metropolitan see of Sydney. We are more and more confirmed in the belief that the strongest life of the Church of England is her colonial Branch, and that it is from thence, that that which is wanting in the mother Church is to be supplied.

We therefore hear with pleasure, that the synodal movement of last October, in the Diocese of Toronto, will be imitated in that of Quebec. If the Colonial dioceses had shown no determination to enjoy, so far as they can, synodal action, Parliament, and even the present favorable ministry, would not have been likely to have moved in their behalf. As it is, we think there are strong hopes that the real or imaginary legal difficulties in the way of synodal action in the colonial churches, will be speedily removed. When that is done, it is inevitable that sooner or later the same principles must be adopted in England, which will then be seen to have succeeded in the colonies.

Among the other contents of our English papers we perceive with pain a good deal about certain ridiculous duels at Madrid, in which certain persons are endeavoring to persuade the American people that their honor and dignity are somehow involved, and have been signally vindicated by men who, in our judgment, have placed themselves in the most ridiculous position of any two gentlemen in Christendom. It is to be feared that the national folly of treating everything as concerning our national honor, may work upon us in this matter. It is deeply to be regretted that our national honor is supposed to be as delicate and as little able to endure handling as that of a middy on his first cruise, before there was any naval college; or that of a "sporting-man," which, we believe, is the delicate phrase, who is not yet hardened enough to endure the term "blackleg." This is, in truth, a national foible which it would be well to correct instead of encouraging.

It seems that an American lady, the wife of our Minister at Madrid, appeared at a ball given by the French Ambassador, in a dress which was not perfectly fashionable. This led to some jokes, such as may be expected on such occasions. They do not appear to have been remarkable either for wit or for any other quality. Any man with a particle of good sense would have either affected not to hear them, or would have laughed at them. But the joker was the Duke of ALBA, a Grandee of Spain, of an historical family. We suppose ALBA to be the modern spelling of ALVA, and brother-in-law to the French Empress. Mr. SOULE, Jr., the son of the American Minister, thought that a duel with such a person could not fail to advance him in the opinion of his countrymen, who are a good deal given to democracy and tuft-hunting. Both these principles would be gratified by being in contact with a man who had fought a duel with the Duke of ALBA.

Mr. SOULE, the father, that he might not pass for a wiser man than his son, chose to fix a quarrel on the French Minister, either because the pleasantries had been uttered in his house, or because he had laughed at them. Two duels were the consequence. Mr. SOULE, Jr., got the worst of a sword-combat, and was, according to one account, obliged to purchase his life by an apology. The French Minister received a pistol-shot in the thigh.

Upon these grounds the whole American people are to be called upon to sympathize with the SOULES as the champions of American honor. The truth is, that they have committed the American character to the pernicious and ridiculous sin of duelling upon the slightest possible grounds. In England and the United States duelling was falling into the contempt which it deserves. We had hoped, and still hope, that it was coming to an end. But our young men are to be seduced into the sin again by the commendations which will be bestowed upon young SOULE for his spirited defiance of the laws of GOD and man in the hope of notoriety; for, even according to the duelling code, he was not bound to take notice of a remark which was not intended for him to hear, and was in itself offensive. It would be well if Mr. MARCY, who is so zealous for American usages as to regulate the dress of the representatives of the American nation abroad, and who seems to identify republicanism with ill-manners, would, in that particular, prohibit his diplomatic agents from bringing themselves and the nation which they represent into discredit by duelling and petty quarrels. H. D. E.

Baltimore, January 14, 1854.

THE CHURCH AT HOME.

Missionary Station of Grace Church, Williamsburgh.

A friend of Church extension, pleased with the success of this mission, in getting a congregation and Sunday school in a dwellinghouse, and deeply impressed with its importance, proposes to be one of twenty to give $2,000 to aid this new and feeble corporation in erecting a church.

Names may be sent by letter to the Rev. ALVAH GUION, Agent, Williamsburgh. 2

Connecticut.—We learn from the *Calendar* that the Rev. A. C. COXE, rector of St. John's, Hartford, has concluded to accept an invitation to take charge of Grace church, Baltimore, and will remove to his new sphere of labor at Easter.

On the Feast of the Epiphany, Bishop BROWNELL consecrated Christ church, New Haven. It has been built from plans furnished by Mr. UPJOHN, under the auspices of Trinity church, New Haven, and at the almost entire expense of three excellent Churchwomen, who have charge of a young ladies' Seminary in that city. It is a *free* church, and has been placed under charge of the Rev. DAVID HENSHAW, son of the late Bishop of RHODE ISLAND.

Western New York.—On Sunday, the 8th inst., Bishop DELANCEY visited the State Prison at Auburn, where interesting services were held. Seven of the convicts were baptized by the Chaplain, the Rev. Mr. WARREN, and eleven were confirmed by the Bishop. This is the first time that the rite of confirmation has been administered in the Prison, but under its present zealous and faithful Chaplain it will not probably be the last. In the evening of the same day, the Bishop visited St. Peter's church, preached, and confirmed fifteen persons.

Georgia.—CONSECRATION OF BISHOP SCOTT.—Sunday, Jan. 8, being the day appointed for the consecration of the Rev. THOMAS FIELDING SCOTT, Missionary Bishop of Oregon and Washington Territories, a very large congregation assembled in Christ church, Savannah, to witness the interesting ceremonies. St. John's church was closed to enable its parishioners to be present. There were present and assisting in the services, Bishops ELLIOTT of Georgia (who presided at the consecration), COBBS of Alabama, and DAVIS of South Carolina, and the Rev. Messrs. SMITH and WILLIAMS of Georgia, and HUMES of Tennessee. Morning Prayer was said by the Rev. Mr. HUMES, assisted in the Lessons by the Rev. Mr. CLARK, rector of St. Johns, Savannah. Psalm 42d being sung, a very interesting sermon was preached by Bishop COBBS, from St. Luke xix. 10—"For the Son of Man is come to seek and to save that which was lost." We regret that we are unable to furnish a better report of this excellent discourse. The Rt. Rev. Preacher began by a clear and forcible statement of the guilty state of man, his depravity, his alienation from GOD, his enmity to His holy law, as evinced to us not only by revelation, but by the mournful experience of every human being. He then showed how man in this lost and ruined state had been sought after by CHRIST, his sins atoned for by CHRIST's sufferings, and Divine justice satisfied by His blood. But it was not enough that the penalty of sin should be remitted, and a way of salvation opened to mankind; to reach and to operate upon man required more. In his state of ignorance, sin, and degradation, he could neither know nor accept the offers of salvation. To be saved, he must be sought after, and this, as the text says, is the mission of CHRIST. Not only did CHRIST come in the flesh, but he comes now by His SPIRIT, stands and knocks for admittance at our hearts, and Himself, having ascended into heaven, and carried thither our glorified humanity, there sits at the right hand of GOD, making intercession for us. To fulfil this mission, He, while on earth, set up His Church in the world, as the grand instrumentality in and by which the world is to be saved; in it are the ministry, an order divinely instituted, to labor for man's salvation and the means of grace, blessed with the influences of the holy SPIRIT. The Church, being CHRIST's agent to seek and save the lost, must therefore be essentially a missionary Church. She must not wait for man to seek admission into her fold, but she must go to seek him, as CHRIST has given her an example. To sit down supinely and wait for man to come to her, would be to nullify her divine commission. She must enlarge herself, be active, aggressive, and making conquests, and be Catholic in her ideas, efforts, and aims. Had the primitive Church not been aggressive, Christianity would now be confined to Jerusalem, and if not wholly dead, its spirit would have been puny, sickly, and selfish. A missionary spirit is at once the sign and measure of GOD's presence in His Church. It gives it vitality, energy, and growth. The tree, so far from losing strength by giving out branches, rather becomes more sturdy and deep-rooted. The want of this spirit is the chief cause that the Oriental churches are so weak and degraded, isolated from the rest of the Church, and wrapped up in their own selfishness. On the other hand, the active missionary spirit of the Church of Rome gives it its chief strength, and has saved it from falling under the assaults of its enemies. The Church of England owes much of its life and power to its missionary zeal, and the examples, labors, and death of HEBER and MARTYN have produced much fruit.

If this be the duty of the Church, the clergy are the proper agents in carrying it out. They must go and seek the lost, and persevere in this good work in spite of its discouragements. The love of sinners is the only motive that can sustain ministers in their toilsome labors. In all their troubles they will be supported by this love for the souls of their fellow-men; nor will their faithfulness be without its reward; as love begets love, so their interest in their people will beget a corresponding attachment to themselves. It is, we fear, a lack of this love for men which prevents the success of many ministers.

In his peroration, in which he addressed words of counsel and encouragement to the Bishop elect, Bishop COBBS' language was full of tenderness and affection, and drew tears to many eyes. In his toils, privations, and sufferings, he was assured that the Church at home would not forget nor neglect him, but would follow him, her chosen pioneer, with her alms, her benedictions, and her prayers; and that his brethren in the episcopate would often trace out with fond interest his wanderings in his distant field, and sympathize with and aid him in his efforts to establish and build up a pure branch of the Church in the distant West. GOD-speed him in his noble and Christian undertaking.

The sermon being ended, the Bishop elect, vested in his rochet, was then robed by the Rev. Messrs. SMITH and WILLIAMS. The 98th Hymn being sung, Bishops COBBS and DAVIS presented him for consecration to the Presiding Bishop (ELLIOTT), who called for the testimonials to be read. These, consisting of extracts from the Journals of the General Convention, which elected Bishop SCOTT, and of testimonals signed by the House of Clerical and Lay Deputies, were read by the Rev. Mr. CLARK. The Litany being then read by Bishop DAVIS, and the constitutional questions propounded by Bishop ELLIOTT, *Veni Creator Spiritus* was said, and the Bishop elect was raised to the Apostolic Order by the imposition of the hands of the three Bishops. A collection being taken up, and the congregation having retired, the Communion Service was proceeded with (*the Trisagion* being beautifully sung by the choir), and the elements delivered to a large number of communicants by the four Bishops. The *Gloria in Excelsis* was then sung, and the benediction pronounced by the Presiding Bishop.

In the afternoon, in St. John's church, Evening Prayers were said by Bishop SCOTT, and a sermon delivered by Bishop DAVIS, from Rom. xiii. 14, "Put ye on the Lord JESUS CHRIST."

At night in Christ church, after selections from the Evening Prayer were said by the Rev. Mr. CLARK and Bishop ELLIOTT, Bishop ELLIOTT announced that a missionary meeting would be held, and that various addresses would be made.

The Rev. Mr. HUMES of Tennessee being first called upon, made a few remarks on the subject of domestic missions, viewing them in the double aspect of conservators of our institutions, giving them their stability and growth, and as means of spreading the Gospel, the glad tidings of salvation, in our destitute places.

Bishop SCOTT began his address by stating the importance of clearly understanding, first, what are Christian missions, and second, on what foundation the work may be based. Mistakes on these points he regarded as the chief cause of our want of success. He then read 2 Cor. viii. 1–5, to show the true nature of Christian almsgiving, its origin, limits and blessings. In the case of these Macedonians, it sprang from the grace of GOD; in the midst of affliction and poverty they abounded in liberality, giving not only up to their means but beyond them, being willing of themselves, not needing a personal application to stir them up, but begging the Apostle to receive their contribution. All this arose from their first having given themselves to GOD. There are a few Christians, (thank GOD there are any) who prayerfully calculate their means and ability, and then give in proportion thereto. This is because they have followed the example of these early Christians, and a surrender of themselves to GOD. This is the Gospel order, first ourselves, then our possessions. It begins with a personal appeal to man, "Son, give me thy heart." Everything acceptable to GOD begins with the heart. Giving the heart includes everything else, talent, influence, wealth, energy, labor, zeal, affection. In this self consecration is the only foundation of the true missionary spirit. We hear much, from ungodly statesmen, of the blessings of the Bible to the world, of the conservative influence of Christianity on our civil institutions. This, though true, and true in a sense of which they have no conception, is, in their mouths, unfelt, unreal. With no deeper appreciation of the Gospel than they possess, missions never would be established. It must have a deeper hold on us. It must pervade and rule the heart. Hence efforts so often fail, because they spring from excited and spasmodic feelings, and must therefore die with the feelings that gave them birth. Large contributions may in this way be obtained, but the stream of benevolence soon dries up, because its source is not in the heart. Did we first give our hearts, then the fountain being ever full, the streams would be perpetual. Again, this self-consecration is the only thing that can sustain the missionary himself amid his trials. Without this love for souls, based on his having given himself to CHRIST, he would sink into despair. The Church required three things of her people, their prayers, their alms, and their children in the service of the ministry. These would all follow, if her people had only first really given themselves to CHRIST.

Bishop SCOTT then proceeded to give some general statements respecting Oregon and Washington, and to speak of the character of the country and the people, of the rapidity of its settlement, and of the prospect of success; making a personal and deeply affecting appeal to the congregation, then assembled on the very spot where Church ministrations had been held for a century, for their prayers, their alms, and their children to be consecrated to the cause of CHRIST.

Bishop ELLIOTT closed with a few forcible remarks, contrasting the petty sacrifice of the people in giving money, with the great sacrifices Bishop SCOTT was making, in renouncing comfort, ease, and pleasure, for the hard life of a Missionary Bishop in a new, rude, and sparsely-settled Territory. The winter, in his case, brought with it only additional anxiety and labor, without any of those accompaniments that are supposed to make it desirable. Bishop SCOTT was commended to the congregation as a son of the Church in Georgia, having spent his whole clerical life, since he had been in the Episcopal ministry, on the frontiers of the Diocese, where he had built up *four* parishes. A very liberal collection was then taken up, and the congation dismissed.

Thus ended the services of a day long to be remembered in this city, and the influence of which we trust will extend far into the future. It is matter of regret that other members of the Episcopal Bench, who had been invited to be present at this consecration, were unable to attend. Especially would the generous hospitality of the South have delighted to welcome the Missionary Committee appointed to attend this consecration, viz.: Bishop WAINWRIGHT of New York, Dr. HAWKS, and the Hon. Mr. BRADISH.

Savannah, Jan. 10, 1854. B.

THE CHURCH ABROAD.

England.—The Church has just sustained a severe loss, in the death of the Rev. Dr. MILL, the learned and gifted Regius Professor of Hebrew, Cambridge, Canon of Ely, and rector of Brasted, Kent. He died at Brasted on Christmas Day, after less than a week's illness. Dr. MILL, it will be remembered, was one of the most prominent and active movers in the GOBAT Protest, to which his name was appended. The following is from a notice of his death in the *Chronicle*:

"As a mathematician and scholar, Dr. MILL's attainments were of the very highest order; and the pursuits of his youth he continued as the relaxation of his maturer years. His acquirements in Sanscrit have won him a European reputation; and, as a contribution to the evangelizing of India, as well as a classical production in that great language, his *Christa Sangrita* is a work unparalleled in modern literature. Dr. MILL's several publications as Christian Advocate are devoted to one of the most difficult subjects of Christian evidence; in them he has successively refuted the Pantheistic theory generally, and the speculations of STRAUSS specifically. To the regret of the learned world, these publications—embodying the most profound theological science, and combining patristic erudition with a familiar acquaintance with the German (so called) critical school—are destined to remain fragments, which, while they recall a depth of learning and a dignity of style which characterized other days, are marked by an argumentative force peculiarly their own. Besides these works, Dr. MILL found time for the publication of three several series of University sermons. In his duties as a teacher, it is understood that the late Hebrew Professor united the difficult task of communicating knowledge with that facility in acquiring it which so eminently distinguished him. In Dr. MILL, Cambridge loses one of its chief, if not its very chief, ornament; the Church loses a most able defender, and one whose solid literature will form a permanent addition to the very highest range of Christian theology; while his friends deplore one amiable in every relation of life, whose learning was never tinctured with pride, and whose firm convictions on controverted points never made him a personal enemy. In the controversies of later times it is well known, and will be thankfully remembered, that Dr. MILL threw the weight of his learning, his character, and his influence, into the ranks of those who conducted the Catholic revival of the Church of England in our own time; and as circumstances invested him with the responsibility of a leader, there is probably no single person whose loss will be more deeply and generally felt. He has been taken away in the very ripeness of his intellect, and in the most commanding period and station of influence. Wherever he was known he was loved and respected; and he was known as widely as the Church of England—

———"Cœtera norunt,
Et Granta et Ganges, forsan et Antipodes."

Dr. MILL leaves behind him a widow and a surviving daughter, the wife of the Rev. BENJAMIN WEBB, of Sheen."

THE WORKING MEN, connected with the Hall of Association, held a tea festival recently, at which an address, full of the warmest and most flattering expressions of regard, was presented to the Rev. F. D. MAURICE. It was signed by 960 working men. Mr. MAURICE made a lengthy reply, in which the recent occurrences at King's College received scarcely more than a passing allusion.

THE FOLLOWING LETTER addressed by the Rev. Dr. COLENSO, the new Bishop of Natal, to the Rev. ERNEST HAWKINS, Secretary of the Propagation Society, will be found to contain much interesting matter. The mission of Natal is one of the most interesting character, and there seems to be no serious obstacle to its rapid thrift and success—none certainly that such a spirit as that of Bishop COLENSO will not override.

PLYMOUTH, Dec. 15, 1853.

My dear Sir; By intelligence just received from Natal, I regret to find that, 'owing to the return, in an aggravated form, of an illness of Mrs. METHUEN,' Mr. METHUEN has been obliged to announce, on the day of his landing, the necessity of his retirement from the post which he now holds, as head of the Zulu mission. The rest of the missionary party are reported to be in excellent health and spirits, and anxious to commence their operations.

"The colonial Government has granted a farm of 6,000 acres for the use of the mission; and all is ready for beginning our long-neglected work among the very interesting Kafir population of the colony. It is my intention to proceed at once to Natal by the *Calcutta* which sails this afternoon, and, under the circumstances, I have determined to head the mission myself for the present. But as some portion of my time must necessarily be given to the supervision of the general work of the Church throughout the colony, with a view both to providing for the spiritual wants of the English settlers, and setting on foot other kindred institutions for the benefit of the natives, I am most anxious to secure immediately the services of three or four of my brethren in the ministry, who would be willing to share with me the toils and inconveniences of a Kafir collegiate life, in the hope of bringing these poor heathens to a knowledge of the truth, and winning souls from the power of darkness into the kingdom of GOD's dear Son. I can offer no inducements of a worldly kind, except I should mention a healthy climate, singularly suited for any who may have a tendency to pulmonary disease, a rich and productive country, and a delicious air. But the missionaries being supplied with food and raiment, must therewith be content. We shall live together as brethren, comforting, strengthening, and exhorting one another; and, with the lay brethren of the mission, forming, I trust, a compact united body, strong in mutual love, and in the promise of our LORD, and ready to take our ground, in the Great Master's name, in the face of the enemy, and in the midst of the very strongholds of Satan. From this, our first institution, it is to be hoped that many more will, in due time, branch off, and thus from it, as from a centre, may the whole land at length be brightened with the light of life.

"Nor is it possible to over-estimate the importance of these missions in their bearing upon the vast extent of Central Africa, inhabited, as it is, by races which are closely connected with the Kafirs of Natal. I may perhaps be allowed to quote a few words from a private letter of a gentleman, Mr. SHEPSTONE, who is recognized by the Zulus of Natal as their 'Great Chief,' and, from particular circumstances, is more qualified than any man in the colony to give an opinion on the subject:—'I cannot conceive a position more encompassed with glorious opportunities for doing good, more calculated to exercise an extended ameliorating influence over savage tribes and nations, than that of the Bishop of NATAL, whoever he may be. The district which furnishes his title will also furnish a field for benevolent operations far wider than its territorial extent; for it places him in the midst of thousands of Africa's savages, *and on the threshold of millions more*.'

"I am sure there must be, among our younger Fellows of colleges and rural clergy, men of the right stamp and right spirit for such work as I have indicated above. In order to more freedom of action, they should be, I think, unmarried men, and ready to pledge themselves to labor as missionaries, under the direction of the bishop, for a period of not less than three years from their landing in the colony.

"Should you be able to send me out immediately, if possible by the January mail, three or four fellow-laborers of this kind (whose expenses to the colony would, of course, be defrayed by me), I shall be truly thankful to receive them; and I shall have the satisfaction of knowing that they will not be exposed to any hardships which I have not myself first tested.

"I am, my dear sir, very truly yours,
(Signed) "J. W. NATAL.

"To the Rev. ERNEST HAWKINS, Secretary to the Society for the Propagation of the Gospel, 79, Pall-mall."

IN CONNECTION with the above, and as throwing light upon the prospects of the Church in Africa, it should be mentioned that the Bishop of CAPE TOWN, before leaving England, addressed a letter to the Archbishop of CANTERBURY, stating the results of his visit to the mother country, of which the following is a summary:

1. The sub-division of his diocese. 2. The foundation of a College. This is partially accomplished, accommodation being provided for 50 boarders. A Chapel and a school-house, and an endowment for the Principal are still wanting. The Society for the Propagation of the Gospel has granted £1,000 towards the foundation of two Scholarships. 3. The maintenance of the Clergy. That of the present staff of Clergy is secured for five years; but additional Clergy are needed for the European population. 4. Missions to the heathen. Four missionaries, with their families, have arrived in Natal. A mission to the British Kafirs is in a fair way of being founded, two Clergymen and a candidate for holy orders being under the Bishop of GRAHAM's TOWN. The Bishop hopes, on his return, to extend missionary efforts among the Hottentots, amongst the colored people in St. Helena, and amongst the Mahomedans of Cape Town. The Bishop expresses some disappointment in not meeting with more Clergymen ready to devote themselves to the conversion of the heathen. 5. Finance. A capital sum of £17,000 has been raised, £18,900 paid, including subscriptions, and subscriptions promised for 5 years to the extent of £2,300 a-year.

In the conclusion of the letter the Bishop adds the following weighty remarks:—

There is a very wide-spread feeling, both at home and in the colonies, that the whole subject of the Church missions, which are being now so wonderfully expanded, requires to be carefully reconsidered, with a view not only to the raising and distribution of funds, but to greater unity of design in our operations—to the adjustment of the relations which exist between religious societies in the country and the Churches abroad, and a settlement of the terms upon which the mother Church is prepared to assist her daughter Churches in their various fields of labor.

ST. MARY's church, Madresfield, which has been rebuilt by the Earl of BEAUCHAMP, at a cost of about £2,000, has been consecrated by the Bishop of WORCESTER.

A NEW CHURCH (St. Luke's) has been consecrated at Great Crosby, by the Bishop of CHESTER.

Ireland.—The correspondence that passed between the Archbishop of ARMAGH and the Rev. Mr. WILLIAMS, Warden of St. Columba's College, has been published, from which it appears that the College has for years owed its continued existence to the patient liberality of the Primate, and that the withdrawal of his patronage will probably close its doors. Mr. WILLIAM's name was appended to the Protest without his consent, though he admits his entire approval of its contents, and declares that he did not publicly withdraw his name, lest he should be stigmatized with moral cowardice. The correspondence is sharp and spicy in the extreme.

FOREIGN.

England.—Lord PALMERSTON has returned to his post in the cabinet, though under what arrangement is not known. But whether his return has been purchased by a more conservative domestic, or more warlike foreign policy, it is hailed with undisguised pleasure. At the present juncture of affairs the country could ill spare him from her councils. The tardy and pusillanimous policy of the Earl of ABERDEEN in reference to the Eastern question, is irritating the people beyond all patience. He is execrated as the betrayer of his country's honor and interests. Since the affair at Sinope, the veil is stripped from the designs of Russia; and that England, if she would be faithful to her pledges, has but one plain and direct course to pursue, is the general sentiment of the press and people. Lord PALMERSTON's return is regarded as a pledge of this more honorable and determined policy on the part of the Government, and the conviction that the country is now on the verge of war is become settled. Murmurs are beginning to be heard that Prince ALBERT meddles too much in the politics of the country, and fears are entertained of the growth of German influence, which, it is intimated in some quarters, may have something to do with the past strange and fatuitous policy of the Government.

THE ASPECT of affairs in the manufacturing districts remains unchanged. The operatives at Preston still maintain their opposition, and the contributions for the relief of unemployed hands amount to about £3,000 per week. Lord PALMERSTON has at length replied to their memorial, giving as a reason for his delay in answering, the hope he had entertained that the differences would be amicably settled. He expresses much sympathy and deep regret, but says he has no means of interfering to apply a remedy, and is not in a position to form a just opinion of the merits of the dispute. He concludes by warning them against the danger of so affecting the cost of home products by these proceedings as to bring in foreign competition, to the great detriment of the manufacturing interests at home.

THE WINTER has thus far been very severe in England, and the Royal Parks have been alive with skaters and sliders.

PARLIAMENT has, by order of the Privy Council, been further prorogued to the 31st January instant, when it is to meet "for the despatch of public business."

France.—The Emperor has expressed to the Mayor of St. Germains his intention of restoring the Palace of St. Germains.

THE ARCHBISHOPS of PARIS and BESANCON have forbidden their clergy to experiment on table-turning.

THE *Moniteur* publishes a decree appointing a Commission of Superintendence of the Universal Exposition of the products of Agriculture, of Industry, and of the Fine Arts, to open in Paris on the 1st May, 1855. The President is Prince NAPOLEON; the number of members thirty-seven, among whom are Messieurs BAROCHE, BLANQUIX, DELACROIX, CHAS. DUPIN, DUMAS, DOLLFUS, INGRÈS, MICHAEL CHEVALIER, DE MORNY, S. UNDROAK, Duke de MOUCHY, VISCONTE, &c. The Commission is divided into two sections, one of Industry, and one of Fine Arts. A special decree appoints Lord COWLEY, the British Minister, a member of the Commission.

Spain.—The SOULE duels have chiefly occupied attention in Madrid as well as other court circles. A rumor is afloat, though it is discredited, that a third duel had been fought, in which M. SOULE, Sen., was killed.

Italy.—The Popish journals contain an account of an ordination held by Cardinal WISEMAN, at the English College at Rome, of a number of men destined for the service of the Papal Church in England.

DR. WISEMAN took his seat for the first time in the College of Cardinals, on Nov. 28th. By a special dispensation from the Pope, he was permitted to vote, a thing rarely permitted at the first attendance.

Austria.—The Emperor of AUSTRIA has appointed Count VALENTINE ESTERHAZY his Ambassador Extraordinary and Minister Plenipotentiary at the Court of Russia, in the room of Count RUDOLPH APPONY, who is removed to the same post at the Court of Bavaria.

THE FOLLOWING is a statement of Austrian finance: The Budget for 1854 shows a deficit of 45,000,000fl. under the head of ordinary expenses; while the extraordinary expenses create a deficit of 50,000,000fl.

Prussia.—By a recent liberal act on the part of the King of PRUSSIA, the British residents at Berlin will hereafter enjoy greater advantages for the due celebration of public worship, which has hitherto taken place in the room of a hotel.

UPON THE representation of Lord BLOOMFIELD, the King of PRUSSIA has granted a wing of one of his palaces, which is to be fitted up as a Chapel for the use of English residents or English visitors to the Prussian capital. A certain sum of money is to be raised by subscription for providing the Chapel with sittings, pulpit, organ, &c., and all other appliances which may be necessary for the celebration of Divine service.

Turkey.—While notes of preparation for renewed hostilities along the Danube are beginning to be heard, notes of peace are agitated as busily as ever by the Mediating Powers. It is given as authentic by the *London Times*, that at a meeting of the Grand Turkish Council on the 18th ult., it was agreed that the collective note of the Four Powers should be accepted; which means, of course, that a Turkish Plenipotentiary shall proceed to some central place, not being Vienna, to treat for peace. The evacuation of the Principalities is to be considered a *sine qua non* in the negotiations. HILLIL PACHA, the Sultan's brother-in-law, is named Minister of the Interior. His influence in the Turkish councils it is thought will be on the side of peace. The Turks have been repulsed in Asia, and have received orders to retire from Russian America.

Persia has assumed a hostile attitude towards Great Britain, and diplomatic relations between the two governments have been suspended. Its declaration of war against Turkey has been formally accepted.

MARRIED,

At the church of the Advent, Boston, Mass., by the Rt. Rev. Bishop SOUTHGATE and the Rev. THOS. R. LAMBERT, U. S. N., I. HENRY CUNNINGHAM, Esq., to Miss LUCINDA WINCHESTER.

On Wednesday, Jan. 11th, at Calvary church, by the Rev. J. A. SPENCER, D. D., Mr. BENJAMIN B. LOUTREL to Miss ELIZABETH S. MILDEBERGER, all of this city.

DIED,

At Granville, Washington county, N. Y., on the morning of the 28th of December, 1853, aged 3 years and 10 days, ANNIE WENDELL, the only child of SAMUEL W. and REBECCA V. V. PERRY (not *Berry*), and the precious and greatly-loved grandchild of MARTIN and ANNA W. LEE.

Bright and beautiful *in life* (not *we hope*), though "Dead she yet liveth." Blessed be our FATHER in heaven "That of such is the kingdom of heaven."

—Corrected from last week.

NOTICES.

Notice.—The Editor and the Agent of the Sabbath School Union and Church Book Society are compelled, in consequence of the delays caused by the fire in the printing office and bindery, to ask indulgence for the late appearance of the CHILDREN'S MAGAZINE for January, and the CHURCHMAN'S DIARY for 1854. They will both be ready *this week*, and the Magazine will hereafter be promptly issued. J. A. S.

20 John street, Jan. 17th, 1854.

St. Ann's Church for Deaf Mutes.—Services are held in the small chapel of the University, on Washington Square, at 10½ A. M. with the voice, and at 3 P. M. in the sign language. Sunday School at 9½ P. M. THOMAS GALLAUDET, Minister.

The Rev. Gregory T. Bedell, rector of the church of the Ascension, will preach in the church of the Epiphany, 130 Stanton street, between Essex and Norfolk streets, on Sunday evening, Jan. 22. Service to commence at 7½ o'clock.

ACKNOWLEDGMENTS.

The Rev. J. LLOYD BRECK, for the Chippewa Mission, gratefully acknowledges the receipt of the following offerings: a box of goods, valued at $53 87, from Anonymous; $6 from two ladies of the city of New York; $2 from Wm. Meunscher and daughter, of Massachusetts; and $5 from a Churchwoman of Maryland.
Chippewa Mission House, Minnesota, Dec. 26th, 1853.

Church of St. Barnabas.—The Rector thankfully acknowledges the receipt of the following sums:
Cash $1 for school; Mr. Wright $2 50; Miss Boardman $5; C $20.
Further donations towards these objects, and also for the poor (of whom there are in this neighborhood a large number in most destitute and suffering condition), are respectfully asked, and may be left with Messrs. Stanford & Swords, and at the offices of *The Churchman* and the *Church Journal*. J. WEAVER.

Church of the Good Shepherd (embracing the Five Points)—The subscriber acknowledges the receipt of $10 from 'Hoboken'. Many thanks on behalf of the destitute whom it will relieve. R. HOYT.

The Missionary at Large for Seamen would gratefully acknowledge the receipt of the following sums:
From L & L $10; D $4; H K $2; T P C $5 50; F G F $3; C $3; H $1; C $1; James King $5; S $1; A $1; B $8; R B M $20; E $5; K $1; a friend to the poor, thro' Stanford & Swords, $5; R L $25.
Any one wishing to assist destitute seamen's families, can do so by sending to Stanford & Swords, 137 Broadway. E. F. REMINGTON.

The Rev. J. L. Gay has thankfully received the following sums in answer to his appeal of the 10th of November last, for the church and parsonage at London, Tenn.:
D P $1; S R J $2; R R $5; R B M $15; H W $5; W W S $5; J L T $10; J J T $1; W W $5; S B B $1; J D B $1: total $51.
Loudon, Tenn., Jan. 5, 1854.

Free Church of the Epiphany.—The subscriber gratefully acknowledges the receipt of the following donations for the Poor:
From Mrs Col. Fish $10 and a bundle of clothing; Mrs. Holmes, a bundle of clothing; a friend $10; R B, a bundle of clothing; I G, a bundle of clothing; C L S $25 and a bundle of clothing; Rev. Dr. McVickar $2.
Further donations may be left with Messrs. Stanford & Swords, at 137 Broadway, and with the subscriber. LOT JONES, 77 Second avenue.

Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York.—The Treasurer acknowledges the receipt of the following sums:
Trinity church, Southport, Conn. $12 90; Wm. Alexander Smith, annual, 1853, $25; J. Caswell, annual, 1854, $10; Miss Jay, Christmas offering $5; Mrs. John J. Astor, donation $25; Sunday School Teacher in St. Bartholomew's church, thro' J. Reese, Superintendent, in addition to $75 for the year 1853, $50; collection at St. Stephen's church, thro' I. Fryer $50; collection for books in box at the church of the Holy Comforter $15 75; John H. Earle, annual, 1854, $10; a lady, annual, 1853, $2; W. S. Thorne, an. '53, $2; Henry B. Livingston, an. '53, $5; Phillip King, an. '53, $2; Spencer D. C. VanBokkelin, an. '53, $5; Geo. A. VanBokkelin, an. '54 $5; Mrs. Thomas Gibbs, an. '54, $3; C. W. Smith, an. '53, $5; Isaac F. Cox, an. '53, $5; John Jay, an. '52 & '53, $4; R. W. Folger, an. '53, $2; Mrs. J. R. Van Rensselaer and sister, an. '53, $4: Total $247 65.
E. M. DUNCAN, Treasurer, 114 Wall street.

Missionary Committee of the Diocese of New York.—The Treasurer acknowledges the receipt of the following sums since his last:
Holy Apostles, Clinton, Rev. R. S. Adams $1 13; Christ, Manhasset, Rev. S. Cox, for "missionary stipend," (intended annual) $150; Holy Innocents, Albany, Rev. S. Reed $10; St. Luke's, Catskill, Rev. L. L. Noble $14; Holy Communion, New York, Rev. Dr. Muhlenberg, Epiphany offerings $300; St. Paul's, Oakhill, Rev. L. A. Barrows $3; Messiah, Brooklyn, Rev. R. J. Walker $22 44: total $500 57.
C. N. S. ROWLAND, Treasurer, 55 Water street.

Grace Church, Williamsburgh.—The subscriber gratefully acknowledges the receipt of the following sums, to aid this poor but promising parish in erecting a church:
From W. H. Aspinwall $50; A J $50; W B $50; Cornelius DuBois $50; J. Caswell $25; S & J. Brown $15; S. Cambreling $10; J L $10; W. Hawnhurst $10. Further subscriptions are earnestly solicited.
ALVAH GUION, Agent.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received the following contributions:
Thanksgiving offerings: from St. Andrew's church, New York, Rev. G. B. Draper $7; St. John's, Troy, Rev. E. Lounsberry $27; St. John's, Champlain, Rev. O. H. Staples $4; Holy Cross, Troy, Rev. J. I. Tucker $20; Holy Apostles, New York, Rev. R. S. Howland $82 45; St. Thomas, Mamaroneck, Rev. J. M. Ward $12 14; St. Paul's, Morrisania, Rev. B. Akerly $19 28: total $171 87.
C. N. S. ROWLAND, 55 Water street,
Treasurer of the Convention of the Prot. Episcopal Church, N. Y.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:
Richard S. Tucker $2; Anthony Halsey $4; Mrs S. A. Remson $3; C. H. Seymour $2; Robert Hyslop $2; Henry M. Congdon $2; Charles Carmer $2; H. J. Brooks $2; Mrs. Mary Brown $2; Mrs. Danberry $5; Miss Tilford $2; Mrs W. A. Spencer $5; S. C. Williams $2; John Caswell $2; Miss H. Haight $2; Lewis Phillips $2; Mrs. Rodgers $2; Miss Hosack $2; Miss Isaac Gibson $5: subscribers. Rev. O. H. Staples, Champlain, for books sold $3. Total $53.
Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
Jan. 18, 1854. 20 John street.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums since his last report:
R. S. Tucker $1; Anthony Halsey $2; Mrs. S. A. Remson $2; C. H. Seymour $1; C. Congdon $1; Charles Carmer $1; H. J. Brooks $1; Isaac Fryer $2; Mrs. Danberry $5; Miss Tilford $1; John Caswell $2; Miss H. Haight $1; Lewis Phillips $2; Mrs. C. O. Handy $1; Mrs. I. Gibson $5: subscribers. Rev. Dr. McVickar, donation $5. Total $33.
Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
Jan. 18, 1854. 20 John street.

Advertisements.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
Damask and Moreen for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also Curled Hair.
Also Patent Felt for Cushions, a new article, cheaper and more durable than Hair or any other material now in use, and is not subject to moth or any other vermin.
Jan7–tf No. 21 Park Place, and 18 Murray street.

WALLER & KREPS, Large Glass and Picture Frames, No. 342 Broadway, next door to the Tabernacle, New York. o15-1y

UNDER-GARMENTS, GLOVES, HOSIERY, &C.—Our friends, who are about purchasing any of the above goods, and wish the best at prices generally paid for inferior qualities, are respectfully referred to UNION ADAMS' Hosiery and Under-Garment Manufactory, No. 591 Broadway, opposite Metropolitan Hotel and Niblo's Garden.
Aug13–1y

NOTICE OF REMOVAL.—D. APPLETON & CO. beg to inform their friends and customers that they have REMOVED from No. 200 Broadway, at which place they have been established for more than twenty years, to their new and extensive premises Nos. 346 and 348 Broadway, corner of Leonard street, formerly the Society Library Buildings.
This removal has become necessary by the increased facilities required for their business, and the want of a more central location. They trust to receive at their new premises the patronage of their friends, with which they have been so long favored at their old established stand.
Their greatly-enlarged premises will enable them to keep a still more extensive collection of books in all departments of Literature, Foreign and American.
They still continue the branch of their house in London, No. 16 Little Britain, and are prepared to import to order any books to be obtained in England or the Continental Book market. Jan. 21–3t

A WIDOW LADY OF EDUCATION Wishes a situation as house-keeper, or Governess, in a Church family, or as companion to an invalid lady, or would accept the situation of Matron in some public institution. Address post-paid "Applicant," Churchman office, New York.
Jan. 21–tf

NEW MUSIC.
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CONCERT for the Benefit of the Free Church of the Holy Martyrs; The Rev. James Millett, Rector; to be held at the Broadway Tabernacle on Wednesday the 25th instant: Conducted by Mr GEO. F. BRISTOW, assisted by Miss BRAINERD and several other distinguished vocalists. Tickets 50 cents each.

SCHAFF'S CHURCH HISTORY.—History of the Apostolic Church, with a general introduction to Church History. By the Rev. PHILLIP SCHAFF, D.D., translated by the Rev. EDWARD D. YEOMANS. 1 vol. 8vo. 700 pages. Price $3.
Notices of the German Edition of Dr. Schaff's History of the Apostolic Church.
[From the Biblical Repertory and Princeton Review.]
The book is eminently scholarlike and learned, full of matter, not of crude materials crammed together for the nonce by labor-saving tricks, but of various and well-digested knowledge, the result of systematic training and long-continued study. Besides evidence of solid learning which the book contains, it bears the impress of an original and vigorous mind, not only in the clear and lively mode of representation, but also in the large and elevated views presented, the superiority to mere empirical minuteness, and the constant evidence afforded that the author's eye commands, and is accustomed to command, the whole field at a glance, as well as to survey more closely its minuter subdivisions. In point of style, and indeed of literary execution generally, there is no Church History in German known to us, excepting that of Hase, that deserves to be compared with that before us. The religious tone and spirit of the work are such as to leave no doubt on the reader's mind respecting the sincere belief and piety of the author. Its practical tendency is uniformly good.
[From the Bibliotheca Sacra and American Biblical Repository, for October, 1852, and for January, 1853.]
The work bears upon it the marks of true learning, and independent, vigorous thought from the first page to the last. It is a model of historical order and clearness.
[From the Methodist Quarterly Review.]
We have now before us a volume of a truly scientific work produced on our own soil but by a German scholar. It has this great advantage over the richest works of the kind in Europe, that the author combines the pains-taking accuracy and scientific insight of the German, with the practical religious life of the American mind.
[From the Evangelical Review.]
We predict for this work great success, not only in this country, which may in some degree claim it, but in Europe, not eluding the Fatherland of its author. Dr. Schaff presents to us discussions on the numerous and momentous subjects, of which the outlines has been given, marked with great ability, sound judgment, elevated piety, extensive research, and genuine catholicism. We think that our common Christianity, in the various evangelical forms in which it is found, will bring no charge of heresy, utter no complaint, and manifest no disappointment. It strikes us that it would be exceedingly difficult to write a book of this kind, we mean an honest book, such as we are satisfied this is, that would embrace so much that all Christians regard as true, and at the same time so little from which there might be dissent. From the first page to the last we admire the soundness, we may say orthodoxy of the writer. The literary execution of this work is admirable.
[From the Edinburgh Review for Jan., 1853.]
This book is one of the best compendiums extant of Church history. It is thoroughly Christian, its arrangement clear, its style lively and attractive, and it contains notices of the most recent German and other opinions on every question as it rises.
[From Dr. Bunsen's Hippolytus.]
This is the first learned theological work, in German, composed in the United States, and undoubtedly the best published on that subject in that country. I hail the work in both respects as the harbinger of a great and glorious future. It is worthy of a German scholar, of a disciple of Neander (to whom the work is dedicated), of a citizen of the United States, and of a believing and free Christian and Protestant; it stands on German ground, but is not the less original for that.
[From the Philadelphia Presbyterian.]
Without pledging ourselves for the Professor's Theology as it may be developed in his future volumes, we are free to recommend the present as a valuable contribution to Church history, which no clergyman can wisely exclude from his Library.
[From the Puritan Recorder.]
A luminous and truly philosophical Church history. The author shows himself a thorough master of his subject, capable alike of dealing in minute details without being tedious, and of illustrating great principles without being unduly abstract. He never leaves for a moment to doubt in respect to his meaning, but throws every statement into broad sunlight. It is certainly a remarkable work, and must be the product of a remarkable mind.
[From the New York Observer.]
We regard it as a most valuable contribution to our ecclesiastical literature. It is evidently the result of much careful study, and the fruit of extensive learning; and indicates a mind peculiarly fitted for historical labors.
Just published by CHARLES SCRIBNER, 145 Nassau-street,
Jan21–2t New York.

MAURICE'S LETTER TO DR. JELF.—THE WORD "ETERNAL" AND THE PUNISHMENT OF THE WICKED: A Letter to the Rev Dr. Jelf, Canon of Christ church and Principal of King's College; by FREDERICK DENISON MAURICE, Chaplain of Lincoln's Inn. From the second London edition. 8vo. pamphlet. 20 cents. This day published by
CHAS. S. FRANCIS & CO., No 252 Broadway.
By the same Author,
PROPHETS AND KINGS OF THE OLD TESTAMENT: A series of Sermons preached in the chapel of Lincoln's Inn. 1 vol. 12mo. $1,25. j14–4t

THE CHURCHMAN'S MONTHLY MAGAZINE.—THE JANUARY NUMBER of this magazine, delayed by the fire at the Printing Office of Messrs. PUDNEY & RUSSELL, is now ready.
CONTENTS.
Biographical Sketch of BISHOP SEABURY.
DR. STERLING AND HIS CHOIR, a tale for the times; by the Rev. WM. STAUNTON. Irritability of Musicians and Choirs—Causes—Apologies. Troubles in the Organ-loft. The Rev. Dr. Sterling. The unmusical Parson. A belle for an organist. Professor Larigot and his miraculous voluntary. Dr. Sterling on the verge of catalepsy in the Desk. Admonitory epistle to the organist, and his reply. Reflections.
EXPERIENCES OF LIFE: Story of the Blemertons; by the Rev. J. J. NICHOLSON. The mortality and immortality of infants.
LITTLE GEOFFREY; a tale for the young.
SICILY; by the Rev. WM. AUGUSTUS WHITE.
SUMMER RAMBLES IN SCOTLAND; by the Rev. J. A. SPENCER, D.D. Edinburgh. Bishop Terrot. Dr. L. Schmitz. Environs of Edinburgh. The Old Town. Unpleasant Experience.
THOU ART WITH ME; by the Rev. FREDERICK W. SHELTON.
EXTENDED NATURAL RELIGION; by "O".
THE GRACE OF GOD ILLUSTRATED.
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j14–2t 152 Fulton street.

HUNTINGTON'S SCHOOL VISITOR.—Under the above title the subscriber has commenced the publication of a *monthly periodical* devoted to the cause of Education. The necessary talent is engaged in its editorial department, and many of the leading educators of the country will contribute to its columns. Each number will contain eight quarto pages, printed on superfine paper, and embellished with engravings executed in the first style of the art. In each number will also be given one or more pieces of SCHOOL MUSIC, and the paper will be made a valuable aid to the teacher, and a companion to the scholar. In order to bring it within the means of every family, the price has been fixed very low. TERMS: the volume commencing in January: One copy per annum 30 cents; eight copies $2. Address F. I. HUNTINGTON, 23 Park Row.
, Copies of the January number furnished to teachers gratuitously for examination. jan7$3t

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by
Jan 14–1y LUCIUS HART.

FOR THE HOLIDAYS AND 1854.—THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION AND CHURCH BOOK SOCIETY, have in press, and will publish, in a few days,
HERBERT ATHERTON, by the Author of "Wreaths and Branches for the Church." 204 pp. large 16mo. Muslin, 50c.; gilt edges, 63c.
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POETRY.

Huc ad Jugum Calvariæ.

Up to the Hill of Calvary
 With CHRIST our Lord ascending,
We deem the Cross our victory
 'Neath which His steps are bending:—
What soldier is of generous strain?
 One honor let him cherish;—
With CHRIST upon that battle plain
 A thousand times to perish!

On must the faithful warrior go
 Whereso the Chief precedeth;
And all true hearts will seek the foe
 Where'er the banner leadeth;—
Our highest victory,—it is loss:
 No cup hath such completeness
Of gall, but that remembered Cross
 Will turn it into sweetness!

Doth sickness hover o'er thy head,
 In weakness art thou lying?
Behold upon the Cross's bed
 Thy sick Physician dying!
No member in the holy frame
 That there for thee must languish,
But what thy pride hath clothed with shame,—
 But what thy sin, with anguish!

Have wealth and honor spread their wing,
 And left thee all unfriended?—
See naked on the Cross thy King,—
 And thy regrets are ended:
The fox hath where to lay his head,
 Her nest receives the sparrow:
Thy Monarch, for his latest bed,
 One plank hath, hard and narrow!

Thy good name suffers from the tongue
 Of tyrants and oppressors?
JESUS, as on the Cross He hung,
 Was reckoned with transgressors!
More than the nails and than the spear
 His sacred limbs assailing,
Judea's children pierced His ear
 With blasphemy and railing!

Fear'st thou the death that comes to all,
 And knows no interceder?—
O glorious struggle!—thou wilt fall,
 The soldier by the Leader!
CHRIST went with death to grapple first
 And vanquished him before thee:
His darts then, let him do his worst,
 Can win no triumph o'er thee!

And, if thy conscience brands each sense
 With many a past defilement,
Here, by the fruits of penitence,
 Hope thou for reconcilement!
For He, who bowed His holy Head,
 In death serenely sleeping,
Hath grace on contrite hearts to shed,
 And pardon for the weeping!

SELECTIONS.

LITTLE CHILDREN.

"No man can tell," wrote that good Bishop of DOWN, CONNOR, and DROMORE, whose elevation to the mitre in an unbelieving and profligate age is at least one jewel of pure water in the besmirched diadem of CHARLES the Second, "No man can tell," wrote JEREMY TAYLOR, "but he who loves his children, how many delicious accents make a man's heart dance in the pretty conversation of those dear pledges. Their childishness, their stammering, their little anger, their innocence, their imperfections, their necessities, are so many little emanations of joy and comfort to him that delights in their persons and society." With all due respect and reverence to my beloved author of the "Golden Grove," the "warbler of poetic prose," I must dissent from his first proposition. A man who loves children can tell, without necessarily having any of his own, how delightful is their society, how delicious are their accents, their persons, their little ways. It may be I write these lines in a cheerless garret, my only friends my books, the only other thing beside me that has life, my lamp; yet do you not think that I can sympathize with, without envying, the merry party at the merry house over the way?—the house with all the windows lighted up, the broughams and hack cabs at the door; the prim, white neckclothed visitors taking off their paletots in the passage; the smiling, ringletted, rosy-cheeked, rosy-ribbonned young person who attends to the ladies' bonnets and the tea and coffee; the jangling of COLLARD and COLLARD's piano; the tinkling of ERARD's harp; the oscillations in their upstairs passage of the negus glasses; the singing, the dancing, the flirtation, and the supper. Yet, I know nothing about Mrs. Saint BAFFIN and her evening party. She never invited me to it; she does not know, very probably, of my existence; yet I am sure I wish most sincerely that her "at home" may be perfectly satisfactory and successful; that every body may get as much as he wants to eat and drink at supper; that the supply of lobster salad and iced champagne may not run short; that Miss STRUMMINSON's "Cossacco della Volga" may be sung by that young lady amid general applause; that all General FOGEY's stories may tell, and that none of young MILLER's jokes may have been heard before; that the right men may secure their right hats and right wrappers; that all the young ladies may depart duly shawled and bonnetted, to the defiance and confusion of the demon cold; that all mammas may be placable; all true lovers satisfied with their innocent flirtations; all stolen camellias, scraps of ribbon and odd gloves warmly prized; that years to come there may be little children laughing and playing round papa and mamma, all unconscious that papa and mamma first thought of love and courtship and matrimony over lobster salad, iced champagne, or the *valse a deux temps* at Mrs. Saint BAFFIN's "at home."

Come! Though I am not bidden to the banquet—though there be no cover laid for me at the table matrimonial—may I not feast (though in no ogre fashion) upon little children? Some day perhaps Hymen's table d'hote may lack guests; and, messengers being sent out into the highways in quest of the lame, the halt, and the blind, I may have a chance.

I might speculate upon little children in a purely negative fashion for some time. For instance: as regards the child being father to the man: of men being but children of a larger growth. These are both very easy things to say; and we get them by heart pat, and somewhat in the parrot manner; and we go on repeating our pet phrase over and over, backwards and forwards, time after time, till we firmly believe it to be true; and, if any one presume to argue or dissent, we grow indignant, and cry "turn him out;" as the member of the Peace Society did the other day, when an opinionated person happened to dissent from the whole-hog proposition that the world was to be pacificated, and universal fraternity established, by the lambs' shearing the wool off their backs, and taking it to the wolves in a neat parcel, with a speech about arbitration.

Now, at the risk of being turned out myself, I must venture to dissent from the axiom that the child is father to the man. I say that he is not. Can you persist in telling me that this fair-haired innocent; this little sportive, prattling, loveable child, with dimpled, dumpling hands that almost fold themselves spontaneously into the attitude of supplication and prayer; with cherry lip—"some bee has stung it newly"—lisping thanksgiving and love; with arms that long to embrace; with eyes beaming confidence, joy, pity, terderness:—am I to be told that this infant is father to yon hulking, sodden, sallow-faced, blue-gilled, crop-haired, leaden-eyed, livid-lipped, bow-shouldered, shrunken-legged, swollen-handed convict in a hideous grey uniform branded with the broad arrow; with ribbed worsted hose and fetters at his ankles, sullenly skulking through his drudgery under the rattan of an overseer and the bayonet of a marine in Woolwich dock-yard? Is the child whom I love and in whom I hope, father to yon wretch with a neck already half-dislocated with fear, with lips half-dead, with heart wholly so, who droops on his miserable pallet in Newgate cell, his chin on his breast, his hands between his knees, his legs shambling; the stony walls around him; the taciturn jailors watching him; a Bible by his side, in whose pages, when he tries to read, the letters slide and fall away from under his eye? Is this the father to—can *this* ever become *that?*

Not only in your world-verbiage must the child be father to the man, but the man is merely a child of a larger growth. I deny it. Some boys are tyrants, bullies, hypocrites, and liars for fear of punishment; thieves, alas, through ill-example oftimes. Some girls are tell-tales, jealous, spiteful, slanderous, vain and giddy, I grant. If you were to tell me that bad boys and girls often grow up to be bad men and women, I should agree with you. The evil example of you bad men and women begins to corrupt boys and girls early enough, Heaven knows; but do not brand the child—you know when infancy begins and childhood terminates—with being but your own wickedness seen through the small end of the glass. The man a child of larger growth? Did you ever know a man of smaller growth—a child—to discount bills at forty per cent., and offer you for the balance half cash, and the rest poison (put down in the bill as "wine") and opera stalls? Did you ever know a child to pawn his sister's playthings, or rob his playmate of his pocket-money to gamble, and to cheat while gambling, and to go hang or drown himself when he had lost his winnings and his stolen capital? Could you ever discern a hankering in a child to accumulate dollars by trading in the flesh and blood of his fellow-creatures? Did you ever know a child to hoard halfpence in a rag or a teapot, to store rinds of mouldy cheese in secret, or to grow rich in rotten apple parings? Did you ever hear a child express an opinion that his friend Tommy must eternally be burnt, for not holding exactly the same religious opinons as he, Billy, did? Are children false swearers for hire, liars for gain, parasites for profit? Do they begin to throw mud with their earliest pothooks and hangers; do they libel their nurse and villify the doctor? Men have their playthings, it is true, and somewhat resemble overgrown children in their puerile eagerness for a blue ribbon, an embroidered garter, a silver cross dangling to a morsel of red silk, or a gilt walking stick. But will the child crawl in the gutter for the blue ribbon, or walk barefoot over broken bottles for the garter, or wallow in the mire for the gilt walking stick? I think not. Give him a string of red beads, a penny trumpet, or a stick of barley sugar, and he will let the ribbons and garters go hang. Try to persuade, with your larger growth theory, one of your smaller men to walk backwards down a staircase before the King of Lilliput. Persuade Colonel Fitz Tommy, aged four, to stand for five hours on one leg behind the King of Lilliput's chair in his box at the Marionette Theatre. Try to induce little Lady Totsey, aged three, to accede to the proposal of being maid of honor to her doll. Tommy and Totsey leave such tomfooleries to be monopolized by the larger children.

We have another school of axiomatic philosophers; who, abandoning the theorem that manhood is but the enlarged identity of infancy, maintain that the child is an intellectual negation—nothing at all physically or mentally. The enlightened M. FOURIER has denied children the possession of sex, calling them Neuters; and numbers of philosophers, with their attendant schools of disciples, have pleased themselves by comparing the child's mind to a blank sheet of paper; innocent, but capable of receiving moral caligraphy good or bad. The mind of a child like a blank sheet of Bath post? The sheet is fair, hot-pressed, undefiled by blot or erasure, if you will, but it is not blank. In legible, ineffaceable characters thereupon, you may read Faith and strong belief. The child believes without mental reservation; he does not require to be convinced; and if even, now and then, some little struggling dawn of argumentative skepticism leads him to doubt faintly, and to ask how bogey can always manage to live in the cellar among the coals; how the black dog can be on his shoulder, when he sees no dog there; why little boys should not ask questions, and why the doctor should have brought baby with him under his cloak—he is easily silenced by reply that good children always believe what is told them; and that he must believe; so he does believe. His faith was but shaken for a moment. Belief was written too strongly in his little heart to be eradicated by his little logic. Would that when he comes to be a child of larger growth, forsooth, no subtle powers of reasoning should prompt him to dissect and anatomize his body of belief, till nothing but dry bones remain, and it fall into a pit of indifference and skepticism!

That child has a maimed child-mind who does not believe implicitly in all the fairy tales—in the existence of ogres, fairies, giants, and dwarfs. I dare say thousands will read this who have lain a-bed as children, awake, and quaking lest Hurleythrumbo, or the dread Giant Bloodybones, or the wolf that devoured little Red Riding Hood should enter unto them and devour them. How many do I address who have cherished one especial beanstalk in the back garden as the very identical beanstalk up which Jack clomb; and, in the slightness of their childish vision, deemed that the stalk grew up and up till it reached the wondrous land—who, also, have firmly believed that the huge pack the old Jew pedlar carried on his back was full of naughty children; that from parsley-beds, by means of silver spades, marvellous fruits were procured. I remember having when a very little child two strong levers of belief. One was a very bright fire-place with a very bright fender, very bright fire-irons, and a very bright colored rug before it. I can see them now, all polished steel, brass and gay worsted work—all of which I was strictly forbidden to touch. The other was a certain steel engraving in an album, a landscape with a lake, and swans and ladies with parasols. I know the fire-place now to have been a mere register stove with proper appurtenances, and the picture an engraving of the Parc of St. Cloud after TURNER; but I asseverate that I firmly, heartily, uncompromisingly believed then, that angels' trumpets were like those fire-irons, and that the gay rug, and the pretty landscape was an accurate view, if not an actual peep, into fairyland itself. A little dead sister of mine used to draw what was called Fairyland on her slate. 'Twas, after all, I dare say, but a vile childish scrawl, done over a half-smeared-out game of oughts and crosses, with a morsel of slate pencil, two sticks a halfpenny. Yet I and she and all of us believed in the fairyland she drew. We could pluck the golden fruit on the boughs, and hear the silver-voiced birds, and see the fairy elves with their queen (drawn very possibly with a head like a deformed oyster) dancing beneath the big round moon upon the yellow sands. I am sure my sister believed her doll was alive and peculiarly susceptible to catching cold from draughts. I am certain that I never questioned the animated nature of the eight day clock on the staircase that ticked so awfully in the hot silent summer nights, and gnashed his teeth so frightfully when his weights were moved. My aunt promised everything when her ship came home; and I believed in the ship that was always coming and never did come, without one spark of skepticism. I believed in, and shuddered at, all the stories about that famous juvenile (always held up to us as a warning and example, and alluded to as "there was once a little boy who") who was always doing the things he ought not to have done; and was, in consequence, so perpetually being whipped, caught in door jambs, and suspended in the air by meat-hooks, eaten up alive by wild beasts, burned to death in consequence of playing "with Tommy at lighting straws," that I have often wondered, so many have been his perils, by flood and field, that there should be any of that little boy left. He is alive though, nevertheless, and still implicitly believed in. I was under the necessity the other day of relating a horrible misadventure of his to a little nephew, showing how the little boy reached over a dining-table to put his digits into a sugar dish, and came to signal shame by knocking over a tumbler and cutting his fingers therewith; and I am happy to state that my anecdote was not only received as genuine, but met with the additional criticism from my nephew (his own fingers still sticky with the sugar) that it "served the little boy right." Faith and strong belief! When children play at King or Queen, or Castles or School, they believe that they are in verity the persons they enact. We children of a larger growth yawn through our parts, requiring a great deal of prompting and waiting, now and then, for the applause; or, if we be of the audience, applaud listlessly, knowing the play to be a deception.

Faith and strong belief! How is the child to distinguish between the Witch of Endor and the Witch of Edmonton; between GOLIAH whom DAVID slew, and the Giant whom Jack killed? Let him believe it all in his happy believing childhood, I say. Do not think I wish to propogate or encourage error. But that young flowret is too tender yet to bear the crude blast of uncompromising fact. And battle with error in the child's mind as you will, feed him with diagrams and clothe him with *Euclid's Elements* before he is breeched, the innate belief that is in him, even though draped in imaginations and harmless fictions, will beat your logic and philosophy hollow.

On that blank sheet of paper to which you compare a child's mind, I find yet more words written that all may read. I find truth. Prone to believe the most extravagant fictions, because his belief is indiscriminate by innocence, he is yet essentially and legibly a truthteller and is logically true. If he objects to you or me he tells us candidly, "I don't like you." If asked to assign a reason for his dislike, he answers as candidly: "Because you are old—because you are ugly—because you smell of snuff." If he likes his old nurse better than his new nurse he tells her so plainly. Here is no cogging, no qualifying, no constructive lying. When he demands a present or *backsheesh*, he employs no bowing or scraping; no beating about the bush to effect his parpose. He says simply, "Give Doddy a sugar-plum," and holds out his hand. Years to come he will learn to cringe and fawn, and write begging letters, and attribute his want of sugar-plums to the hardness of the times, or to his having to "take up a little bill." So blunt is his truthfulness that it frequently becomes inconvenient and embarrassing. He makes the most alarming revelations, in all innocence and unconsciousness, respecting the malpractices of the servants, and the criticisms passed by his relatives upon the appearance and manners of his friends and acquaintances. He suffers in the flesh for this, and is a martyr to his truthfulness. Not strong enough in purpose to hate, he is yet afraid and ashamed to lie. He blushes and stammers over an untruth. 'Tis practice makes the liar perfect. The infant knows the truth and its seat, for it is in his heart, and he has no need to go wandering about the earth in search of it, like that mad fellow, who, hearing that Trnth lay at the bottom of a well, jumped into a well and was drowned; finding indeed Truth at the bottom—for he found Death. You, foolish, cockering mothers, teach your children to lie, when you aid them in denying or concealing their faults from those who would be stern with them. You, unreasoning, impetuous parents, nourish lying scorpions in your bosom, when you beat your children savagely for an involuntary accident, for a broken vase, or a torn frock. You give the child a motive for concealment; you sow lying seed that will bear black fruit; you make truth to mean punishment, and falsehood impunity.

In letters large and bold, as beautiful and clear to view, is written on the sheet of paper you are pleased to call blank in little children's minds the word charity. Large-hearted, open-handed, self-denying charity. Unreasoning, indiscreet, indiscriminate, perchance, but still charity of the Christian sort, which, done in secret shall be rewarded openly. I am compelled to admit that little children know nothing about the Mendicity Society and the indefatigable Mr. HORSFORD; that they have never perused the terrible leaders in the *Times* against street mendicancy and the sin of indiscriminate alms-giving: that they would, if they could read bad writing, become an easy prey to begging-letter impostors, and would never be able to steel their hearts against the appeals to the benevolent in the newspapers. I must own, too, that their charity does not stop at humanity, but extends itself to the animal creation. I never saw a child feed a donkey with macaroons; but I have seen one little girl press pound-cake upon a Shetland poney, and another little girl give half of her cake to a four-footed acquaintance of the Newfoundland breed. I have watched the charitable instincts of children from babyhood to schoolhood, when hopes and cankering fears, desire of praise, solicitude for favor, and lust of gain begin, shutting up charity in an iron-bound strong box of small-worldliness. Children love to give. Is it to feed the ducks in the park, or slide warm pennies into the palsied hands of cripples, or drop them into the trays of blind men's dogs, or pop them, smiling, into the slits of money-boxes, or administer elementary sustenance to Bunny and Tiny the rabbits, or give the pig a "poon"—to give is indeed their delight. They want no tuition in charity; it is in them, GOD-sent. Yonder little chubby sheet of blank stationery who is mumbling a piece of parliament in his nurse's arms, has scarcely consciousness of musical power sufficient to teach him to hold the sweatmeat fast; yet, if I ask baby half by word half by gesture to give me a bit, this young short-coated Samaritan—who not long since began to take notice, and can only just ejaculate da-da, mama—will gravely remove the parliament from his own lips and offer it to mine. Were he a very few months older he would clutch it tighter in his tiny hand, and break a piece off, and give it me. Is not this charity? He does not know, this young neophyte, that the parliament is moist and sticky with much sucking and mumbling; that I am too big to eat parliament; and that it is mean and paltry in me, a great, hulking, able-bodied, working man, to beg cates of him, a helpless infant. But he knows in his instinctive sapience that he cannot fill my belly with wise saws, or with precepts of political economy. He cannot quote ADAM SMITH, RICARDO, or S. G. O. to me; he administers, in his instinctive charity, corporeal sustenance to my corporeal necessity. The avaricious infant is a monster.

What word is that that shines so brightly—whose letters dance and glitter like precious gems on the so-called blank scroll? Love. Instinct of instincts, inborn of all innate things, little children begin to love as soon as they begin to live. When mere flaccid helpless babes their tiny faces mantle with smiles—ah! so full of love and tenderness—in their first sleep. The first use they make of their arms is to clasp them around the neck of those they love. And whom will they not love? If the witch Sycorax had nursed Miranda and Caliban had been her foster-brother, the little monster and the little maiden would have loved each other, and Prospero's little child would have kissed and fondled her hideous nurse. The first words children utter are words of love. And these are not necessarily taught them; for their very inarticulate ejaculations are full of love. They love all things. The parrot, though he bites them; the cat, though she scratches; the great bushy blundering house-dog; the poultry in the yard; the wooden-legged, one-eyed negro who brings the beer; the country lout with clouted shoon who smells so terribly of the stable; the red-faced cook, the grubby little knife-boy, the foolish fat scullion, the cross nurse. They love all these; together with horses, trees, gardens, and toys, and break their little hearts (easily mended again, thank Heaven), if they are obliged to part from them. And chiefer still, they love that large man with the gruff voice, the blue rough chin, the large eyes, whose knees comprise such an inexhaustible supply of cock-horses always standing at livery, yet always ready to ride post-haste to Coventry: they love papa. And, chiefest of all, they love her of the soft voice, the smiles, the tears, the hopes, the cares, the tenderness—who is all in all, the first, the last to them in their tender fragile happy childhood.

Mamma is the centre of love. Papa was an after acquaintance. He improves upon acquaintance, too; but mamma was always with them to love, to soothe, to caress, to care for, to watch over. When a child wakes up hot and feverish from some night dream, it is upon his mother he calls. Each childish pain, each childish grief, each childish difficulty, is to be soothed, assuaged, explained by her. They have no secrets; they understand each other. The child clings to her. The little boy in the Greek epigram that was creeping down a precipice was invited to his safety, when nothing else could induce him to return, by the sight of his mother's breast.

You who have little children and love them—you will have borne patiently with me, I know, through all these trivialities. And you strong-minded philosophers who "celibate, sit like a fly in the heart of an apple," and dwell indeed in perpetual sweetness, but sit alone and are confined and die in singularity, excuse my puerility, my little theme, my smaller argument, my smallest conclusions. Remember the Master suffered little children to come unto Him; and, that strong-minded philosophers as we are, we were all of us, once, but little helpless innocents.—*Household Words.*

FOR THE YOUNG.

ST. MARGARET, QUEEN OF SCOTS.

When Ninian, all his travel o'er,
 Had pass'd to rest with GOD,
And mild Columba's feet no more
 Wave-worn Iona trod,

In Scottish land their holy toil
 And ceaseless prayers maintain'd,
Through long long years of rude turmoil,
 The Faith by CHRIST ordain'd.

When change and strife at length had paled
 Devotion's heavenward flame,
Their prayers for Scotland still prevail'd—
 And Saxon Margaret came.

To Malcolm's court came Saxon lords
 From Hastings' fatal field,
With manly scars from Norman swords,
 And wounded hearts unheal'd;

Lamenting Harold's glory set
 In blood at manhood's morn,
Lamenting high-born Margaret
 A fugitive forlorn.

The hope of Edward's royal race
 And Saxon hearts was she,
Who sought, before the Conqueror's grace,
 A refuge o'er the sea.

But stormy blasts assail'd her bark—
 The maiden fear'd no ill;
The skies were tempest-torn and dark,
 Yet she was dreadless still.

Though to and fro the masts were swung,
 The surges roaring near,
The Psalms of Holy Church she sung,
 With constant voice and clear.

But not again to English land,
 Where ruled the Norman foes!
To bear her to the Scottish strand,
 The winds of GOD arose.

King Malcolm in Dunfermline tower
 Held hospitable state,
When Margaret at evening hour
 Approach'd his castle gate;

Soothed with a grateful joy to hear
 The harp's high strains accord
With songs of welcome sung to cheer
 Some landless Saxon lord.

From princely dais rise Canmore,
 A nobler guest to greet,
And bless the storm that to thy shore
 Hath turn'd her wandering feet!

With kindly words her welcome speak,
 In haste her bower prepare;
The rain-drops chill her pallid cheek,
 The bleak wind lifts her hair.

And there that night, a welcome guest,
 Reposed the Saxon maid;
But ere to slumber's needful rest
 Her weary limbs she laid,

The Psalms of Holy Church she sung,
 Alone within her bower,
Extolling Him, with grateful tongue,
 Who stay'd the tempest's power.

And rose again her holy song
 To Him, at dawning prime,
Who guards His faithful ones from wrong
 In all the storms of Time.

GOD's service thus her sweetest food,
 She kept the perfect way,
The part of Christian maidenhood
 Fulfilling day by day;

Till woman's weakness side by side
 With manly worth was seen;
Till love enthroned her Malcolm's bride,
 And shouts proclaimed her Queen.

And seated high in palace hall
 Where chiefs and dames had place,
Her meekness crown'd her, midst them all,
 Of more than royal race.

Oh! then the pure and heavenly light
 That round her path had beam'd,
With broad effulgence, day and night,
 O'er court and country stream'd!

To holy truths her maiden years
 Had silently set forth
She won, with earnest speech, the peers
 Who ruled the rugged North.

She said—"The weekly rest restore,
 To GOD and labor due;
The half-forgotten round, once more,
 Of Holy Times renew.

"From pleasure fast, from stately pride,
 With alms and humble prayer,
And ever in your feasts provide
 The friendless poor a share;

"For you, for them, in death's cold shroud
 The world's Redeemer lay,
And yours the shame, if want shall cloud
 Their joy on Easter day."

Blest Queen and Saint! with richest store
 Of grace divinely fraught,
And wise in all the sacred lore
 By saints and martyrs taught,

'Twas hers high mysteries to teach
 In lowly accents sweet,
While priestly fathers listen'd each,
 As at an angel's feet.

Blest Queen, who from the bended knee
 Of courtly homage turn'd
To tend the feet of poverty,
 Nor lowliest duty spurn'd!

True wife, whose gentle suasion led
 Her husband's will to good!
Mother of kings, whose nurture fed
 Their souls with heavenly food!

No holy maid self-consecrate
 To years of lonely prayer,
In cloistral peace her hour to wait,
 Unvex'd by worldly care,

Could win so well the glorious meed
 Of saintly name as she,
Who hallow'd thus by word and deed
 The state of royalty.

—*Scottish Ecclesiastical Journal.*

THE TWO FIDDLERS.—Nearly three hundred years ago, there dwelt in Strathspey two fiddlers, greatly renowned in their art. One Christmas they resolved to go try their fortune in Inverness. On arriving in that town they took lodgings, and as was the custom at that time, hired the bellman to go round announcing their arrival, their qualifications, their fame, and their terms. Soon after they were visited by a venerable-looking grey-haired old man, who not only found no fault with, but actually offered to double their terms if they would go with him. They agreed, and he led them out of the town, and brought them to a very strange-looking dwelling which seemed to them to be like a Shian. The money, however, and the entreaties of their guide induced them to enter it, and their musical talents were instantly put into requisition, and the dancing was such as in their lives they had never witnessed.

When morning came they took their leave highly gratified with the liberal treatment they had received. It surprised them greatly to find that it was out of a hill and not a house that they issued, and when they came to the town, they could not recognize any place or person, every thing seemed so altered. While they and the townspeople were in mutual amazement, there came up a very old man, who on hearing their story, said: "You are then the two men who lodged with my great-grandfather, and whom THOMAS RIMER, it was supposed, decoyed to Tomnafurach. Your friends were greatly grieved on your account, but it is a hundred years ago, and your names are now no longer known." It was the Sabbath day and the bells were tolling; the fiddlers, deeply penetrated with awe at what had occurred, entered the church to join in the offices of religion. They sat in silent meditation while the bell continued ringing, but the moment that the minister commenced the service they crumbled away into dust.—KEIGHTLEY's *Fairy Mythology.*

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HANNAH MORE ACADEMY.—The Nineteenth Session of this Institution will be opened on the 1st Monday in November, for the Board and Education of Young Ladies.
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REFERENCES: The Right Rev. W. R. WHITTINGHAM, D.D., Baltimore, Md.; the Rt. Rev. W. H. DELANCEY, D.D., LL.D., D.C.L., Geneva, N.Y.; Right Rev. JACKSON KEMPER, D.D., Delafield, Wis.; Rt. Rev. J. M. WAINWRIGHT, D.D., D.C.L., New York city. sept24–tf

THE GREAT PIANO AND MUSIC ESTABLISHMENT of HORACE WATERS, 333 Broadway.
PIANOS.—T. GILBERT & Co's celebrated Pianos with Iron fames and circular scales, are acknowledged to be the best in the world. The beautifully modulated tones, and the solidity of these Pianos, which render them adapted to all climates, have stamped them as the best Pianos in the world.
THE ÆOLIAN PATENT.—T. GILBERT & Co. are the owners of this much-admired ÆOLIAN, which gives to the Piano the beautiful tones of the Organ;—it is needless to add that, being the owners, they can supply Æolian Pianos at prices less than any other house.
BOUDOIR PIANOS, admirably adapted for small rooms; and second-hand Pianos at great bargains, from $40 to $150.
MELODEONS.—S. D. & H. W. SMITH's celebrated Melodeons, tuned in an equal temperament the harmony is as good in the remote Keys as it is in the common; they are the only Melodeons so tuned, and are unquestionably the best. In corroboration of which statement, please see the *Musical Review* for October—Editorial notice.
MARTIN'S celebrated GUITARS, and all kinds of Musical Instruments.
HORACE WATERS,
333 Broadway, corner of Anthony street, New York.
N. B.—New Music published daily. oct15–tf

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 148 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. mar1–1y

HOSIERY AND GLOVE ESTABLISHMENT.—The subscriber respectfully invites the attention of his customers and families to his extensive assortment of the following styles of FALL AND WINTER HOSIERY, intended expressly for family use; comprising a full assortment of the best make, which is offered at the lowest prices, by the dozen or less quantity, viz:
Men's Merino, Silk, Cotton, and Saxony Wool Undershirts and Drawers.
Boys' Merino, Silk, Cotton, and Lambs' Wool Undershirts and Drawers.
Women's Merino, Silk, Cotton, and Saxony Wool Vests and Drawers.
Women's Saxony Wool, Silk, and Patent Merino Union Dresses.
Girls' and Boys' Patent Merino and Cotton Undershirts and Drawers.
Men's White, Black, and Patent mixed Merino Hose.
Women's do. do. do.
Boys' and Girls' do. do.
Women's and Girls' Black, White, Unbleached, Plain, and Open-worked Cotton Hose.
Infants' White, Unbleached, and mixed Cotton Socks and Worsted Boots.
Women's Cashmere, Mohair Merino, Worsted, Silk, Cotton, Lambs' Wool, Persian Yarn, Saxony Wool, and German Hose.
Men's Scarlet Worsted, Fancy Stripe and Plain Silk, and Cotton Nightcaps.
Children's Fancy style, spotted, and plain Woolen Hose.
Men's black, white, and colored English Silk Gloves, Elastic Tops.
Women's and Girls' do. do. do.
Men's gum elastic, silk and cotton Suspenders.
Boys' do. do. do.
Men's black and colored English spun silk Hose and half Hose.
Men's, Women's, and Children's Scotch Plaid Hose, comprising all the various clans of dress.
Girls' rich embroidered white and unbleached Cotton Hose.
Women's white and black English Silk Hose, ribbed and plain.
Men's do. do. do. do.
Children's white and colored long arm English Silk Gloves and Mits, new styles.
Men's extra size unbleached cotton and mixed merino Hose.
Men's, Women's, and Children's extra quality Paris Kid Gloves, all colors.
Boys' and Men's Fleecy and Chamois Lined Berlin Gloves.
Men's and Boys' Buck, Castor, Thibet Wool, Merino, and Beaver Gloves.
Women's and Girls' Castor, Beaver, Cot. and Lined do.
Children's Fancy style Worsted Gaiters and Boots.
Men's and Boys' Yeoman Cravats, and assorted Comforters.
JOSEPH BATTIN, 288 Greenwich street,
sept10–tf between Warren and Chambers streets.

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:
A second-hand English organ with two sets of keys, and one and a half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.
Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.
Four second-hand organs, for sale or to hire.
For further particulars, enquire at the Manufactory.

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."
He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders.
NELSON JARVIS, Clerical Tailor,
mar 5–1y No. 120 Bleecker street corner Wooster street.

BELLS! BELLS! BELLS! The Subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, Schoolhouse, and Plantation Bells. These Bells are hung with the patent iron yokes with moveable arms. They can be turned around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These bells are manufactured from the *best* stock and are cast in iron casings. At this Foundry these were *first* used and are found to be a great improvement. We give a written warrantee that if Church Bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells for sonorousness and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroads running in every direction. As this is the largest establishment of the kind in the United States, and has *the largest assortment of Bells*, orders can be filled with great dispatch. We can refer to Bells in any of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address, ANDREW MENEELEY'S SONS,
Mar 5–1y. West Troy, N. Y.

SUPERIOR PIANOFORTES. J. F. WARNER & CO., 411 Broadway, New York, have now on hand at their spacious and elegant Pianoforte Warerooms at the above number, an extensive assortment of Pianofortes of the best manufacture and of very superior tone. For chasteness of design, elegance of finish, and excellence of workmanship, they cannot be surpassed, any more than in fullness, richness and beauty of tone. These instruments are in large sized cases of very uncommon strength, and have an improved tubular bar—one of the most valuable improvements of modern times. The Pianofortes of W. & Co., from their peculiarity and completeness of construction, possess a remarkable quality of keeping in tune for a great length of time. Their prices will be found unusually reasonable, considering their quality, they have been universally admired by the ablest Pianists in this city, and wherever they have been introduced they have in every instance given very marked satisfaction.
☞ A full and unequivocal warranty is given in all cases.
June25–1y J. F. WARNER & CO., 411 Broadway, N. Y.

ST. PAUL'S SCHOOL, No. 48 East Twenty-fourth street, for a *limited* and *select* number of young gentlemen, will re-open on the 7th of September. The School is under the Patronage of the *Provisional Bishop* of the Diocese, and *distinguished Clergymen* of the Church. Application for admission to be made to the Rector, the Rev. T. TOWELL.
Aug. 13, 1853. 6m

CHURCH AND PARLOR FURNITURE.—J. DIXON, Fashionable Cabinet Maker and Upholster, No. 808 Broadway, second store above Grace church, would invite the attention of his old customers and persons about furnishing their houses, to examine his large assortment of the latest and newest patterns of Furniture, Parlor Setts in Rosewood, Bookcases, Wardrobes, Etegeres plate Glass, rich Centre Tables, and Cabinet Furniture and Upholstery of every description.
Sept24–1y J. DIXON, 808 Broadway, opposite 11th street.

CHESTER FEMALE INSTITUTE, North Castle, Westchester county, New York, Rev. I. DYCKMAN VERMILYE, Principal (aided by competent assistants). Post Office address, Armonck, Westchester county, New York.
This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal Church, at North Castle.
The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents, seeking a good, economical and domestic school for their daughters.
In accordance with the plan (for which see circulars) some instruction will be given in domestic economy and in the management of household affairs. A portion of the work of the family also will be performed by its several members, *as far as practicable*, each member taking, in turn, her assigned share.
The advantages of such an education, whereby girls shall be trained to discharge in a proper manner the duties of after life, and to take a pride in becoming good housekeepers, as well as accomplished women, must be too obvious to every thinking person to need enumeration.
Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort which paternal solicitude could desire.
TERMS.—The terms of the School are placed at the lowest possible sum, and are *Sixty-five Dollars per Session of Twenty-two weeks, payable in advance.*
MUSIC (with the use of Piano) an extra charge, at Ten Dollars *per quarter.*
Bed and bedding are furnished at $1 50 per term. They bring only sheets, pillow cases, towels, and napkins, with their clothing, *distinctly marked*, in their trunks.
Application for admission to be made to the principal, or to the Subscribers. REV. DR. HARRIS, White Plains.
SAMUEL B. FERRIS, NEHEMIAH SEARLES, } Armonck.
The undersigned, convinced of the importance of CHESTER FEMALE INSTITUTE, and having full confidence that it will be conducted according to the plan above stated, earnestly recommend it to parents seeking a good and Christian school for their daughters.
JONA. M. WAINWRIGHT, D.D., D.C.L., Prov. Bishop of the Diocese of N. Y.
WM. CREIGHTON, D.D., rector of Christ church, Tarrytown.
ROBERT W. HARRIS, D.D., rector of Grace church, White Plains.
JOHN MCVICKAR, D.D., Professor, &c., Columbia College, N. Y.
ALFRED H. PARTRIDGE, rector of St. Matthew's church, Bedford.
CHAS. H. HALSEY, rector of Christ church, New York.
JOHN WELLS MOORE, rector of St. Luke's church, Somers.
BENJ. M. YARRINGTON, Rector of Christ church, Greenwich, Ct.
Ap 16–tf

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, Two Hundred Thousand Dollars! Insurance against Loss or Damage by Fire.

DIRECTORS:

Crowell Adams, 244 Fulton-street.	Moses A. Hoppock, 230 Fulton-st.
Levi Apgar, 73 Dey-st.	William Hustace, 189 Pearl-st.
Joseph S. Barker, 212 Front-st.	Harrison Jones, 233 Fulton-st.
Ebenezer Beadleston, 59 Dey-st.	Valentine Kirby, 23 and 25 Dey-st.
Samuel S. Bowman, 17 John-st.	D. Randolph Martin, Ocean Bank.
Joseph M. Brown, 72 Courtlandt-st.	Cor. V. B. Ostrander, 26 Laight-st.
Gordon W. Burnham, 175 Broadway.	Jeremiah Robins, 536 Washington.
Walter W. Concklin, 155 West-st.	Benjamin S. Taylor, 80 Vesey-st.
Henry A. Kerr, 746 Broadway.	Barrett H. Van Auken, 186 Wash'n.
Ely Hoppock, 119 Pearl-st.	Ward A. Work, 31 Water-st.

Nathanie Weed, 63 Amity-street.
GEORGE W. SAVAGE, Secretary.
Ap26 1y C. V. B. OSTRANDER, President.

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.
This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation eight years, paid over $450,000 to Widows, Orphans and Creditors, and now have an accumulated fund of $636,678, principally invested in New York and United States stocks and Bonds and Mortgages.
A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
C. R BOGERT, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. mar19–tf

BELLS.—The Subscribers, as sole Proprietors of the Troy Bell Foundry, offer their stock of Church, Factory, Steamboat, Fire Alarm, Ship, and Bells for every purpose, to the public, with utmost confidence, as being the very best in quality of tone and make, and being cheaper, as Bells of their manufacture have been found to give a greater volume of tone in a given weight than those made by others. They having more experience in Bell castings than other makers in this country, and having recently introduced several improvements (exclusively their own), feel warranted in assuring the public that their Bells cannot be surpassed. The last Fire alarm Bell of 10,000 lbs. for the city of New York, was cast at our Foundry, and the Chief Engineer of the Department reports, "that it is the best bell they have." Bells of heavier weight are in use by the Department, but this is pronounced superior to all. References can be furnished of the highest respectability, setting forth the superior quality of the Bells. They are now preparing to cast a chime of Bells which they intend shall not be surpassed by any in the world. Bells, keyed on any letter of the musical alphabet, furnished at short notice, a consideration not furnished by any similar establishment. The yokes attached, and the frames for the Bells, are of entirely new patterns, being not only neat, but very durable. All sizes of Bells, with and without yokes and frames, will be kept constantly on hand at the Foundry, and at the Agency in New York. ☞ All Bells warranted.
JONES & HITCHCOCK, Troy Bell Foundry, corner of Adams and First street, Troy, Renssalear county, N. Y.
GEO. H. SWORDS & CO., Hardware Merchants, No. 40 Dey street, New York city, Sole Agents. mar26–tf

SHERRY & BYRAM'S CLOCKS.—Clocks for churches, court-houses, &c.; Time-pieces for Banks, offices, session and vestry rooms, railroad depots, &c.; Regulators for Astronomical purposes and Jewelers; which for accuracy of time-keeping are believed (based upon an experience of many years) to be equal to any made in Europe or America. One of these Turret clocks has lately been put up on the City Hall, New York. Glass Dials for illuminating, and other kinds, made to order. Address SHERRY & BYRAM, manufacturers, Oakland Works, Sag Harbor, N. Y.
"At the establishment of Sherry & Byram are made some of the finest clocks in the world."—*Scientific American.* oct1–1y

CHURCH BOOKSTORE.—IDE & DUTTON, 106 Washington street, Boston, keep the largest assortment of PRAYER BOOKS, in various bindings (from the twenty-five cents kind to the richest Silk Velvet with gilt rim and clasp), that can be found in any store in the United States. Quarto and Folio Bibles and Prayer Books for the Desk; the Altar Service, and a beautiful edition of the Psalms and Hymns. Also, constantly on hand, all the publications of the Protestant Episcopal Sunday School Union, and Evangelical Knowledge Society, with all Episcopal Theological Works published by Stanford & Swords and other Church Publishing Houses. Clergymen and others may depend upon obtaining any books they may order, if they can be had anywhere.
Catalogues sent by mail to all who desire them.
IDE & DUTTON, Publishers, Booksellers, and Stationers, 106 Washington street, Boston. nov5–tf

COOKS, WAITERS, NURSES, AND OTHER MALE and FEMALE DOMESTICS, provided for respectable families up town. Apply at the Employment Agency Office, No. 60 East Fourteenth-street, (Union square, south side,) established 1850, for the protection of employers in the selection of servants, and the guidance of persons seeking situations. REFERENCES: The Rev. Dr. Tyng, the Rev. Dr. Cheever, the Rev. Dr. Hawks, the Rev. Dr. Baird, the Rev. G. T. Bedell, the Rev. J. M. McDonald, &c., &c. JOHN O'GALLAGHER, Agent.
Office, 60 East Fourteenth street, near Broadway. sept10–1y

HOLMES & CO., 711 Broadway, between Fourth-street and Washington Place, have received a full assortment of new Fall Goods of their own importation, and will continue to receive from auction and otherwise during the season, embracing in part the following, viz.:—
HOUSE FURNISHING GOODS—Bath, Whitney, and Rose Blankets, of all sizes; Marseilles, Dimity, and Toilet Quilts; Barnsley, and Irish Linen Sheetings of all kinds; 4-4, 6-3, 5-4, and 6-4 Yellow Linen; Shirting and Fronting, Linens of the best makes, warranted pure Linen; Towellings of all kinds; Damask Cloth Napkins, Table Damask, and Diapers; Linen and Woolen Floor Druggetts, 5-4, 10-4, 12-4, 16-4.
FLANNELS—Welsh, English patent, Saxony, and other makes; Men's, Ladies' and Children's Merino Vest and Drawers.
DRESS GOODS—Plaid and plain Silks, Merinos, Cashmeres, Thibet Cloths; figured and Plain de Laines; French, Scotch, Silk and wool, and Rawsilk Plaids, &c.
MOURNING GOODS—Bombazines, Mohairs, Alpaccas; Norwich and Canton Cloths; Black Gros de Rhines, Silk Poult de Soie Armures, &c., of the best manufactures.
MEN'S AND BOYS' WEAR—Cloths and Cassimeres, colored and black, fancy and plain; Vestings, Silk and Wool, &c.
BLACK AND COLORED SILK VELVETS—Colored and black French Cloths for Ladies' wear; Scotch, Berlin, and American long and square Plaid Wool Shawls.
HOSIERY AND GLOVES—English, Germany, &c., Cotton Silk, Merino, Wool and Raw Silk Hose; Kid Gloves, Bajon's best make; Lace and Muslin Curtains; Drapery Muslin; twilled and plain Turkey Reds, colored Curtain Damask; French, English, and American Chintzs. Also a large assortment of Domestic Sheetings, together with an assortment of Dressmakers' Goods. The above for sale very low. nov12–3m

CHURCH BOARDING AND DAY SCHOOL FOR YOUNG LADIES.—No. 130 Madison avenue, above 31st street, New York city. Miss M. A. SPAFARD, Principal. Having resigned the charge of the Retreat Boarding School, near Philadelphia, Miss S. has removed with her assistants to the above named location, where she will be ready to receive pupils into her family, at the commencement of the Fall term, on WEDNESDAY, Sept. 7. Terms made known on application.
REFERENCES: Rt. Rev. J. M. Wainwright, D.D., D.C.L.; Rt. Rev. W. H. De Lancey, D.D., D.C.L.; Rt. Rev. A. Potter, D.D., LL.D.; Rt. Rev. G. Upfold, D.D.; Rt. Rev. J. Kemper, D.D.; Rev. G. H. Houghton, N. Y.; Rev. A. B. Beach, N.Y.; Rev. J. Ransom, Oyster Bay; Hon. S. Nelson, U. S. S. C.; Prof. Perkins, Utica, N.Y.; A. W. Clark, Esq., Watertown, N.Y.; Rev. H. Croswell, D.D., New Haven; Rev. C. B. Wyatt, D.D., San Francisco; Rev. F. T. Tiffany, Claverock; Rev. Theo. B. Lyman, Pittsburgh; Prof. Hadley, Geneva College; J. Livingston, Cherry Valley; A. T. Anderson, N. Y. aug13–6m

W. H. ARTHUR & CO., 39 Nassau-street, corner of Liberty (opposite the post-office), are now receiving from their manufactory an entire new stock of ACCOUNT BOOKS, of every description and quality, and are prepared to execute orders for furnishing Merchants, Banks, Insurance Companies, Railroads, Steamships, Hotels, &c., with Blank Books, ruled, printed, and bound, to any desired pattern. As also a great variety of stationery, both foreign and domestic, consisting in part of English, French, and American Letter Papers, Plain and Fancy Note Papers, Sermon Paper and Books; Patent and other Blotting Papers, Envelopes, plain, adhesive, and cloth-lined; English writing, copying, and stampings Inks; English Japan Ink for Bank Notes, genuine Faber's Drawing and other Pencils; Papier Mache Goods; Ivory Tablets; Rodgers' Pocket Cutlery, Bankers' Shears, &c., &c.; Gold and Silver Pen and Pencil Cases, Gold Pens, Steel and Quill Pens; Bankers' Cases, Porte-Monnaies and Wallets, Tin Cash and Deed Boxes; Mahogany, Rosewood, and Leather Writing and Travelling Desks; English Drawing and Tracing Papers; Copying and Notarial Presses and Stands, &c., &c.
PRINTING.—Orders for printing, of every description, executed with accuracy and dispatch, and on reasonable terms.
ap23–tf W. H. ARTHUR & CO., 39 Nassau-street, N. Y.

FAMILY SCHOOL FOR YOUNG LADIES, No. 42 Broad St., Utica W. N. Y., MRS. MARY PROAL JUDSON, Principal.
The Fourth Year of this School will commence on Wednesday, the first day of September, 1852.
Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10. Jy 24–tf

CHURCH ORGANS.—For sale at H. A. LEAMAN'S Organ Manufactory, 214 Bleecker street, cor. Cottage Place.
One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.
One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.
Organs from 2 to 12 stops always in a state of forwardness.
Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Choruses, and Anthems.
N. B.—The subscriber having had thirty years' experience in his profession, pledges himself to supply organs equal if not superior to any other establishment and at fair prices. mar 5–tf

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker corner of Wooster sereet,
Which has now become the centre of New York, and is convenien to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.
The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. mar 5–tf

January 1st, 1853, CAPITAL (drawing Interest) $1,559,092 12.

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1853.
Offices { 151 Market street, Newark. 11 Wall street, New York.

Balance per statement Jan. 1, 1852	$1,381,008 64		
Deduct for losses then unpaid, since paid	32,300 00		
		1,348,708 64	
Nett premiums received during the year 1852,	$474,260 71		
Interest received during the year 1852,	77,578 69		
Total receipts, 1852	$551,839 40		
* Paid losses of the year	$136,372 40		
for purchased policies	30,982 75		
salaries, taxes, postage, &c.	19,071 43		
commissions	28,217 79		
physicians' fees	2,334 72		
		216,979 09	334,860 31
Balance			$1,683,568 95
Paid on dividend of 1847		$353 44	
" " 1848		3,188 06	
" " 1849		17,919 77	
" " 1850		91,040 09	
" interest on dividends		11,975 47	
			124,476 83
Nett balance, Jan. 1, 1853			$1,559,092 12

* Losses unpaid, awaiting proofs of death, $33,200.

ASSETS.

Cash on hand	$35,633 24	
Newark City six per cent. Bonds	1,150 00	
Brooklyn " " " "	50,000 00	
Albany " " " "	25,000 00	
Bonds and mortgages on real estate, worth double the amount loaned	667,849 16	
Real Estate in Newark	17,052 57	
Premium notes drawing 6 per cent. interest	744,143 82	
Loans on scrip	8,468 46	
Premiums, premium notes, and cash in the hands of Agents	9,794 87	
		1,559,092

Nett accumulation	$1,559,092 12	
Amount of dividends and interest paid out of previous accumulations to date		316,616 61
	$1,875,708 73	

† Upon the policies now in force, issued prior to Jan. 1st, 1852 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, being the profits of 1851, payable in conformity with the present rules of the company.
The Directors having reserved the sum of $807,996 02, and the additional sum of $200,000 of declared profits, as required by the By-Laws, have from the surplus ordered the payment of the *fifth dividend*, being that declared Jan. 1st, 1851, the same to be paid to the members at the time their annual premium comes due, during the year 1853. Those holding scrip of 1851, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.
Robert L. Patterson, Charles S. Macknet, Lewis C. Grover,
Thomas B. Segur, Isaac H. Frothingham, Henry McFarlan,
John R. Weeks, Andrew S. Snelling, Seth Low,
Randall H. Greene, Joel W. Condit, Nehemiah Perry.
ROBERT L. PATTERSON, President.
JOEL W. CONDIT, Vice President. B. C. MILLER, Secretary.
L. C. GROVER, Attorney and Counsel. J. P. BRADLEY, Mathematician
JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.
JAMES STEWART, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.
Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership in the Society upon application, if a resident New York, and not under 18, nor over 55, years of age.
Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1853.
President: FREDERICK W. WELCHMAN, 84 Broad street.
1st Vice President: JAMES WARREN, 54 Front street.
2d " " THOMAS P. CUMMINGS, 82 Beaver street.
Corresponding Secretary: WILLIAM A. DUNCAN, 161 William street.
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